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Calvinist Contact

An independent Christian weekly

March 2, 1990 / 45th year of publication / No. 2202

Canada Customs discovers technology

Marian Van Til

NIAGARA FALLS, Ont. — Revenue Canada's Customs and Excise division announced last week that it will be installing computers at 22 points along its side of the nearly 5,000 kilometre-long border between Canada and the U.S.

The computers will speed the processing of border traffic by "instantly providing travellers [who are declaring and bringing U.S.-bought goods into the country] with an accurate calculation for duties and taxes, using daily exchange rates," says Minister of National Revenue Otto Jelinek. The new system will be in operation by the end of April. Once it is operating, says Jelinek, "We expect to cut the transaction time in half for Canadians required to pay duty on goods purchased outside of Canada."

Eventually, all of the 115 or so

customs offices on the U.S./Canada border will contain such computers.

For those who cross the border regularly at its busiest points (Fort Erie, Niagara Falls and Windsor, Ont.), anything to speed up the process will be welcome. Jim Walsh, communications contact person with Customs and Excise's Ottawa headquarters, notes that while border traffic has increased considerably at points along the B.C./Washington border, the biggest increases in the last several years have been on the "Niagara Frontier."

Border hoppers multiply

In Niagara, during each of the last three years, border traffic has increased by 7½ per cent — compared to three- or four per cent annual increases previous to that. That means 18-20 million cars a year move in and out of the Niagara Frontier.

Walsh notes that that huge jump in border crossings has occurred not from a corresponding jump in the number of tourists but mostly from "Canadians

who cross the border to shop"; that is true not only in Ontario but in B.C. as well.

Despite the deluge of shoppers — many of whom are returning to Canada with undeclared good, customs officers admit — Walsh insists that the new computer system was not designed first of all to catch them and rake in duty and taxes now being overlooked. The system will operate primarily "as a service to those coming across, to make it quicker and easier for those honest enough to have told us that they should be paying duty."

Merchants and grocers in both B.C. and Ontario, however, want Canada Customs to crack down on local border-hopping shoppers: Canadian businesses in major border towns are now losing millions of dollars annually as more and more Canadians regularly buy gasoline (and a greater selection of groceries and clothing) at much cheaper prices in the U.S. (Interviews with "honest

shoppers" who end up paying duty on their purchases indicate that they still save enough to make a noticeable difference in their weekly budgets.)

Walsh called attention to a lawsuit currently before a federal court in B.C., brought against Revenue Canada by a grocers' association. The grocers are saying Revenue Canada, through a too-lenient Customs and Excise, is responsible for their loss of revenue because of widespread shopping by Canadians in Washington state. Walsh admits that Customs and Excise is also "getting a lot of pressure from Niagara area businesses" regarding the same problem.

"But we're in a very, very difficult position," declares Walsh. "The delicate balance that has to be achieved between local businesses and the tourist industry," the latter which is big business itself, especially in the Niagara area.

See **COMPUTERS** — p. 2

Thinkbit
Happiness is not a station you arrive at, but a way of travelling.
From: a wall sign at Faith Manor, Brampton, Ont.

Calvin Seminary strengthens Ontario CRC churches

Robert VanderVennen

ANCASTER, Ont. — Visitation of members of the congregation is the one task required of all office-bearers, Dr. Melvin Hugen told deacons, elders and pastors at a recent workshop for Christian Reformed church leaders. Once we get past the fear of making the visit itself, the hardest part of a visit is

not to talk but to listen to what the people tell us about their lives, he pointed out.

Hugen, who is Professor of Pastoral Care at Calvin Seminary, together with his colleagues Dr. James De Jong and Dr. Henry De Moor, spoke at a recent conference for elders and deacons held at Redeemer College. There was an air

of excitement among the nearly 600 office-bearers who attended from 80 congregations throughout southern Ontario. Each professor gave a lecture and a workshop.

"People can bear almost any burden if they know that someone knows and cares," said Hugen. We must hear more than the facts and events that people tell us, he said; we must listen also for their spirit and soul. We must avoid the temptation to tell them our story, and to give answers. We should pray for and with the people we visit, and at the close of a visit a prayer is the voice of what we have heard.

Unity in the church

In an opening address Dr. De Jong, the seminary president, gave the historical and social setting for reflecting on the basic unity of the church. He said that anxiety in the church comes in part from anxiety its members feel amid the mind-boggling changes taking place in our world.

Christian parents are no longer able to isolate themselves and their children from social evils. Older immigrants had lived in a Calvinist subculture in the Netherlands, and for a while language barriers kept alive a colony mentality in Canada. But now their children are in the middle of a turbulent society that

devalues religion and Christian morality.

De Jong added that following the building of strong denominational ministries since the 1940s, we now see efforts to strengthen local congregations. Identification with the denomination is weakened by special interest groups in the church, by parachurch ministries, and by upward economic and social mobility.

De Jong concluded that eight pillars of unity keep the CRC together. They include commitment to biblical infallibility, creedal unity, a covenantal view of the family, an antithetical posture toward our host culture, belief in the radical and corporate nature of sin and grace, the lordship of Jesus over all of life, adherence to the serving and missionary nature of the church, and denominational institutions that are monuments to the faith of our forebears

See **RESPONDING** — p. 2

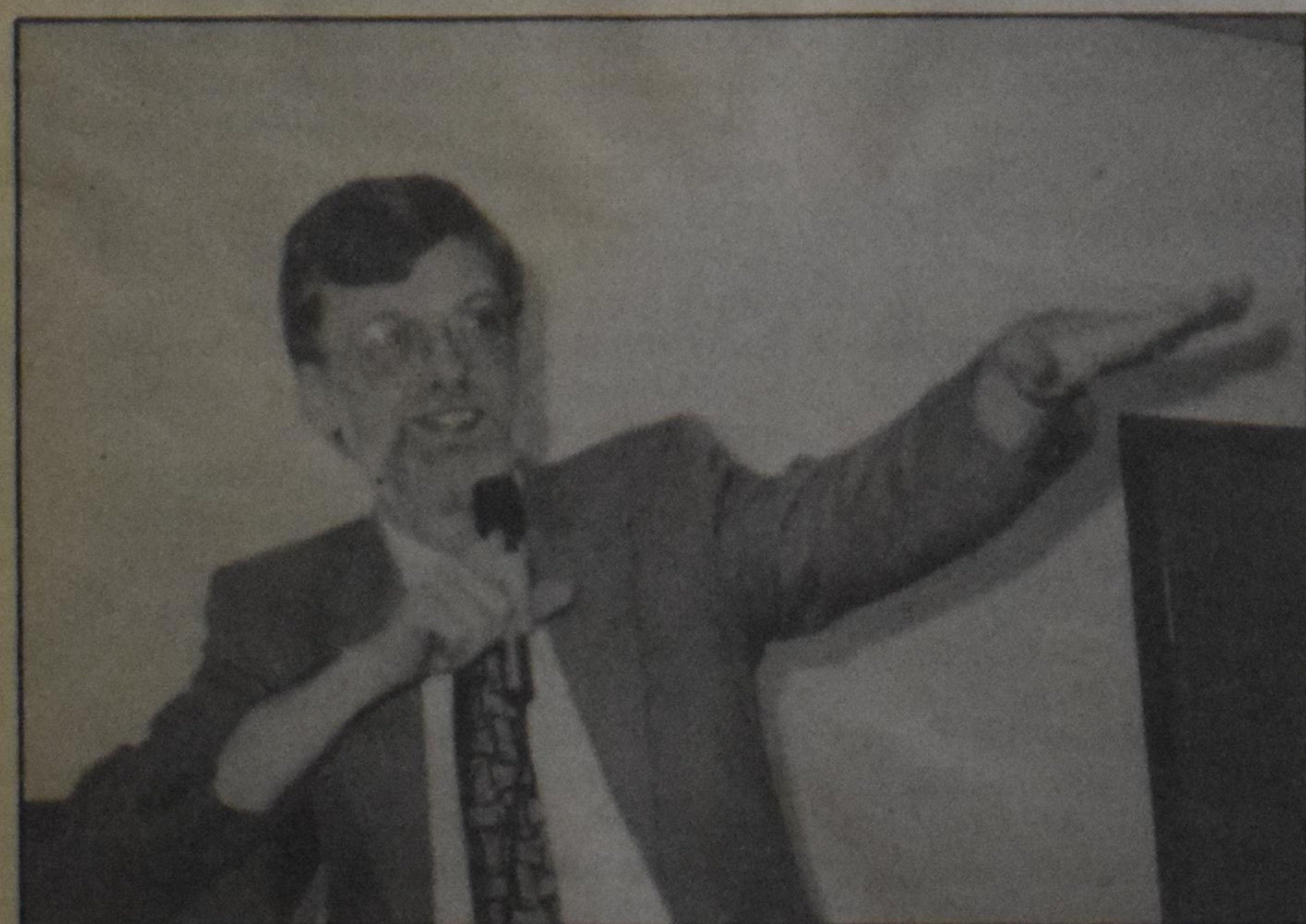


Photo: Robert VanderVennen

Dr. Henry De Moor directs church office-bearers to a renewed vision of community and commitment in the local church.

In this issue:
Carl Tuyl takes a pilgrimage into Canadian history: the Diefenbaker years . . . pp. 10-11
Bassam Madany updates the Ghabra family situation . . . p. 12
Harry Van Belle concludes his journey with the Reformed Dutch in Canada . . . p. 13

Responding to a call

... continued from page 1.

and amazing agencies put into place by only 300,000 people.

Unity, said De Jong, is a fruit of growth in God's grace, a sign of maturity for which we must strive, as we learn in Ephesians 4.

In his workshop on the nature of church membership, Dr. De Moor said that we must hold in delicate balance the fact that we are church members because God has called us and because we have responded to that call with our own

commitment. Today these two are torn apart by a spirit of voluntarism, the notion that we can join and drop out of church as we see fit. So church discipline has collapsed because people will say, "So what? I'll just go somewhere else."

Churches should work at developing a sense of community, in part through means of fellowship. Deacons are especially called to be curators of fellowship, said De Moor.

A major change in the perceived authority of office-bearers has given us a healthier view of office and ordination, said De Moor in his major address. We have moved from a phase where the authority of church offices was held too high, to an emphasis on serving more than ruling.

Office-bearers are neither mere servants of the congregation, nor are they to be tyrants, but spiritual leaders called by God to minister to the flock. Deacons, too, are spiritual leaders, he said, and they must be recognized as such

in the church.

The conference was initiated and chaired by Arend Kersten, who was elected to the board of Calvin College and Seminary by Classis Hamilton of the CRC. He wanted first-hand contact between seminary professors and Ontario church leaders in a setting in which people could see the seminary ministering to them.

The conference was successful beyond everyone's expectations. The presentations were outstanding, church leaders were blessed and appreciation

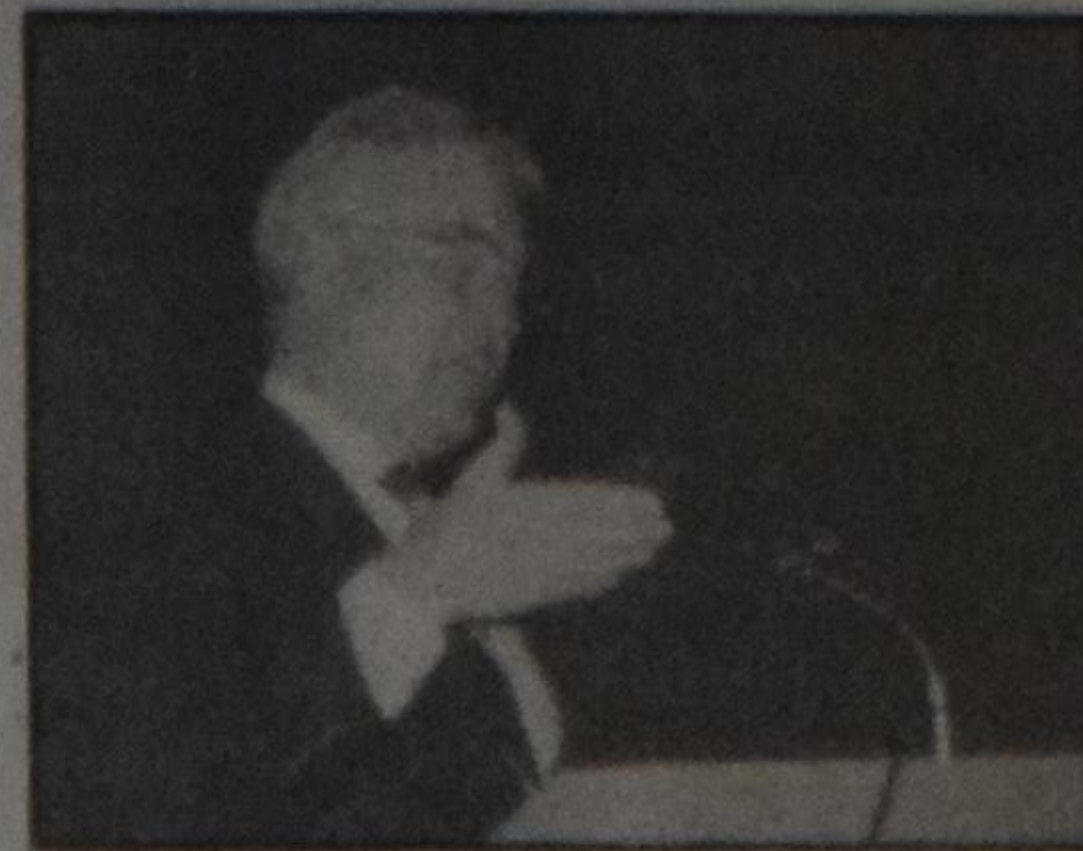


Photo: Robert VanderVennen
Dr. Melvin Hugen discusses visits to church members.

for the seminary rose to heights that will benefit the church as a whole.

Computers won't solve traffic back-ups

... continued from page 1.

Over the next several years, the automated system will take another giant step: computers for individual customs booths like those used for some time by U.S. Customs. Such a system will be tested and installed first at the major Canadian airports and then at roadway border crossings. By entering a traveller's name or licence number into a computer, customs officers will instantly see a record of when and where that person or car-owner last crossed the border, and whether the person has a criminal record or outstanding

illegal aliens, but it won't much help to ease the glut of border traffic or the loss of Canadian revenue in Canada, Walsh concedes.

Minister Jelinek seems to prefer that Canadians' "voluntarily comply" to the rules. The office-based computer system which will begin operating this spring is, he says, the result of Canada Customs' "continually looking at innovative and practical ways to assist" them in that compliance. He adds, "It's an example of our commitment to improve service to the travelling public while at the same time ensuring that our officers maintain their vigilance at the border."

Christ will build his church

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Conference times in both locations will be from 9:00 a.m. to 2:30 p.m. Cost for the day (lunch is included): \$20.00 (Canadian); \$15.00 (U.S.). Second member of family: \$10.00

Participants

at Redeemer

Henry De Bolster, devotions
Robert Grossmann, worship
Jerome Julien, preaching
Nelson Kloosterman, church order

in Tempe, AZ

H. Dexter Clark, devotions
Mark Vander Hart, Malachi
Cornel Venema, creeds

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BETWEEN THE LINES

Socio-political comment by Syd Hielema, Clarence Joldersma, Jake Kuiken, Jim Romahn



I'd rather wait for the weather to change

Recently the weather in Calgary has been very cold! This brief aberration of minus 33 degrees was a rude intrusion into an otherwise pleasant and relatively warm winter. Some attribute this unusual weather to the greenhouse effect. Others have a different explanation. Regardless of the cause, true to a longstanding Calgary weather-watching tradition, "if you don't like it, wait 10 minutes; it'll change!"

The sudden improvement today reminded me of Grade 4 and the very first story I can recall reading and understanding in the English language. This "tale" took place around the turn of the century. The events illustrate typical Calgary weather and, most importantly, edify the virtues of a 10-minute wait.

The legendary Johnny Chinook had been visiting his friends in Banff on a particularly cold winter day. On his way back, while crossing the snow-covered Morley Flatts with his team of horses and sleigh, he noticed the tell-tale arch forming high in the western sky, backgrounding the mountains behind him. Knowing fully the vagaries of the warm, snow-eating chinook winds in southern Alberta, he decided, nevertheless, to stop briefly at Cochrane to give his team of horses a rest before proceeding up the sprawling Cochrane Hill and the last 20 miles into Calgary.

As Johnny started up the long, steep hill, the inevitable warm chinook winds arrived, taking their toll on the winter snow cover. Pushing his team of horses to the limits of their strength and endurance, the rugged veteran of the foothills arrived in Calgary just in the nick of time with the front runners of his sleigh cutting into the icy snow ahead of him while the back runners stirred up the prairie dust behind him!

Reading about the economic news for the last four months has been like watching the Calgary weather, especially as it relates to Mr. Crow's ongoing fight against inflation and his weekly pirouette with the Bank of Canada interest rate. Crow is one of those who believes inflation is Canada's number one enemy. Being

a monetarist, Crow thinks he can win the battle against this scourge by making money more expensive.

For instance, Crow blames inflation mostly on the wage settlements of workers trying to squeeze a living out of their \$25,000 a year. Supposedly, Canadian workers with more money will try to buy things that are too expensive and haven't been produced yet.

Helping the needy?

Finance Minister Wilson says we need to balance the budget. As a result, social programs should be selective and help only the truly needy. In the same breath, the high interest rate policy he supports results in the transfer of billions of dollars to those who are rich and can afford to invest in the government's deficit. Meanwhile, Mulroney is getting us ready for more cuts in the upcoming federal budget including his "sacred trust."

Across the border, Alan Greenspan, a parent of monetary theory, is telling everyone that the problem is that there aren't enough savings (the U.S. rate is around six per cent of disposable income compared to nine per cent here) to provide the investment capital necessary for needed industrial expansion.

And then, to top it all off, the CBC's Toronto Stock Market report told listeners recently there was more bad economic news: the monthly number of unemployed showed a decline compared to the previous month. Too many people are working!

The way it sounds to me, we should ask for less, give more to the government and expect less in return. Fewer of us should work and all of us should save more so that we can have more things to buy with money we won't have.

Personally, I like the Johnny Chinook story; it has believability and 10 minutes really isn't so long to wait for a change in the weather. But the wait seems forever when I read the prognostications of economists and their kin.

Jake Kuiken is a registered social worker living in Calgary, Alta., with his wife Keenie and their two children Michael and Michelle.

Finance Minister Michael Wilson tabled his sixth budget. It sounded like a consolidation budget, something that will convince your creditors that your debt can be managed. There was a lot of "iffy" stuff in it: economic growth of one per cent, significantly lower interest rates, no recession, and 50 per cent reduction of the deficit in the 1993-1994 fiscal year. The burden of the government cuts will fall on the provinces with capping and freezing of transfer payments. Ontario's, Alberta's and British Columbia's payments of the federal share in welfare programs will be capped at five per cent, and all provinces' transfer payments for health care and education will be frozen at current levels. No new taxes from Ottawa, but watch the tax whammy from provincial treasurers.

★★★★★
Unemployment insurance legislation is still before a Senate committee where it is stalled like a derailed train, with Barbara McDougall a wounded and frustrated passenger. The Alberta Tories want Stan Waters of the Reform Party appointed to the Senate as a condition to their support for Meech Lake. A wave of redneck anti-French municipal resolutions rolled over Ontario, and the Canadian dollar is sliding into nether regions where it could easily lose its respectability among the international money traders. Its reputation in that circle already resembles that of a woman of easy virtue in a temperance society. Only the protection of the Bank of Canada is warding off the shame of public international pillory.

It is not an easy time for Monsieur. In Manitoba he received a boisterous "axe-the-tax-greeting." His Retired Majesty was apt to counter such manifestations with his famous one finger salute. Monsieur just adds another worry line to his eyebrows. There is, however, some encouraging news: Japanese voters who complained loudly about their three per cent GST

gave the ruling party a new mandate.
★★★★★
Happy birthday to the Canadian Maple Leaf. Twenty-five years old! Its birth was not an easy one, with Lester Pearson and John Diefenbaker, like opposing midwives, locked in combat in the parliamentary delivery room. If you remember it you're getting on in age.

★★★★★
Toronto and vicinity, the area where the economy is supposed to be hotter than the fire of 14 million tires in Hagersville, Ont., has to accommodate increases of up to 25 per cent in the number of welfare claimants, and foodbanks have line-ups that make the Ontario Lottery Corporation jealous. Yet Ontario will have a budget surplus for the first time in two decades.

★★★★★
The Liberal leadership race is heating up. Sheila Copps managed to get the support of Marc-Yvan Cote, the man who in Quebec directs the flow of Liberal political campaign money. Chretien is still miles ahead but both Martin and Copps are closing in on the leader. Except for their stand on Meech Lake they are like fluttering chickadees: they all look and sound alike. They just hit different feeders.

★★★★★
I've always suspected that I was born too late. The Federal Court of Appeal has ruled that the government must pay natural fathers unemployment paternity benefits. How about making that retroactive? The federal government is worried about the implication of this decision, for it means that the court, with reference to the Charter of Rights and Freedoms, considers itself empowered to extend benefits. Wilson is already getting out his calculator.

★★★★★
The world's love affair with Nelson Mandela continues unabated. He has more invitations to visit the capitals

of countries than Imelda Marcos had shoes. It is said he will visit Canada soon. The first signs of disunity among African blacks are also beginning to appear. Mangosuthu Bethelzi lashed out at Mandela's ANC. The most profound statement was made by Jesse Jackson: "Mandela has not been freed, for he is a South African black." Only England lifted some of its already moderate sanctions against South Africa.

★★★★★
Czechoslovakia's president, Vaclav Havel, got the red carpet treatment in Canada. In Montreal he signed a co-operation agreement with Quebec, which Premier Bourassa called a gesture of international solidarity.

★★★★★
The dispute between the Roman Catholic Church and the international Jewish community about a convent at the site of Auschwitz has found a peaceable solution. The convent will become an interfaith centre and be moved off the actual camp site. Blessed are the peacemakers.

★★★★★
People in Romania suspect their ruling National Salvation Front is harbouring old Ceausescu cronies. Crowds stormed the party headquarters, while coalminers staged a counter-demonstration. There will be elections in May; until that time the political situation in that country remains confused.

★★★★★
If any building in Beirut is left standing, it is not for trying. Pity the innocent population who must ever be running to shelters. The latest crazy exchange of fire is between what the press calls "Christian factions."

★★★★★
Extra Medicaid and child-care benefits will be available on April 1 to 50,000 Texans. But 800 of them, selected at random by birth date, will be denied the special payments as part of an experiment to see how well they fare without the

Pressreview

Carl D. Tuyl



aid. This is a wonderful cause for the people who so vehemently opposed the seal hunt in Canada.

★★★★★
President Bush was in Colombia, which in itself was a show of courage. He met with the leaders of Latin America's three major cocaine producing countries. Colombia, Peru and Bolivia. Bush wants to ask Congress to approve \$2.2 billion in aid to help those countries fight the drug traffic. Now if only Bush and Ortega could make up we would get a kinder and gentler continent. Maybe after we see the outcome of the Nicaragua elections.

★★★★★
Ariel Sharon, Israel's superhawk, quit the cabinet; he will go after Shamir's job. Sharon believes that Israel's power, in true Maoist fashion, must come from the barrel of a gun. Yitzhak Shamir is making

hesitant overtures in the direction of the Palestinians, and he won't miss Sharon very much around the cabinet table.

★★★★★
And then there was a man who accused the church of being boring and never-changing. "Every time I go," he said, "they've always got a Christmas tree." It is getting harder and harder to teach in the church. Try to explain the difference between Gomar and Arminius to people who do not know the difference between a Philistine and a Pharisee. But then again, who cares about Gomar and Arminius while children are dying from starvation? Maybe, just maybe, theology is a luxury that we cannot afford anymore. I don't believe that, but many people do.

Carl Tuyl is pastor of First Christian Reformed Church, Kingston, Ont.

Watch CBC-TV's "Meeting Place"

on Sunday, March 11/90, 12 noon

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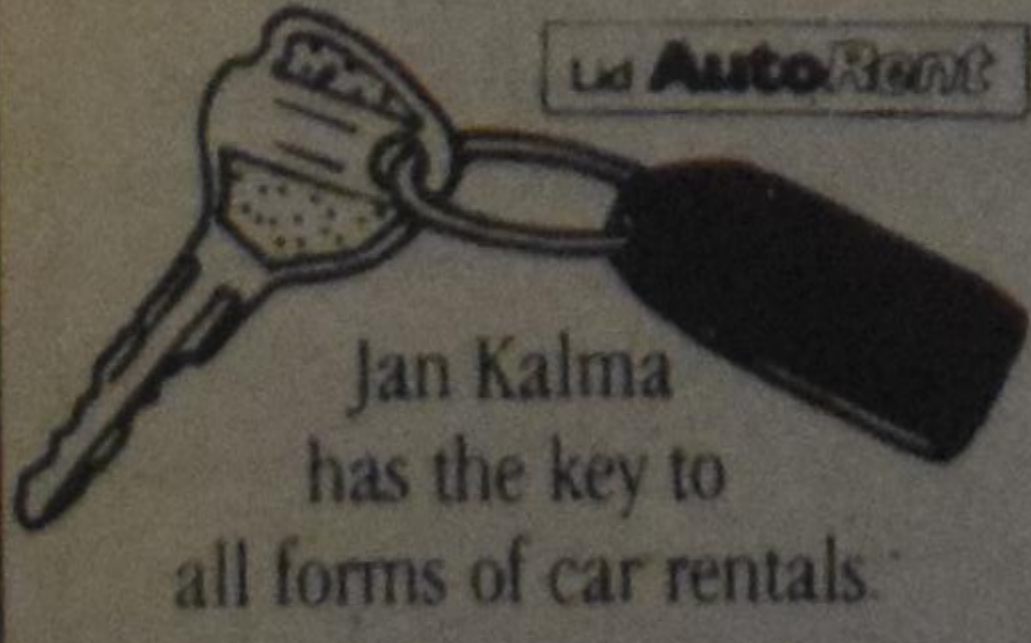
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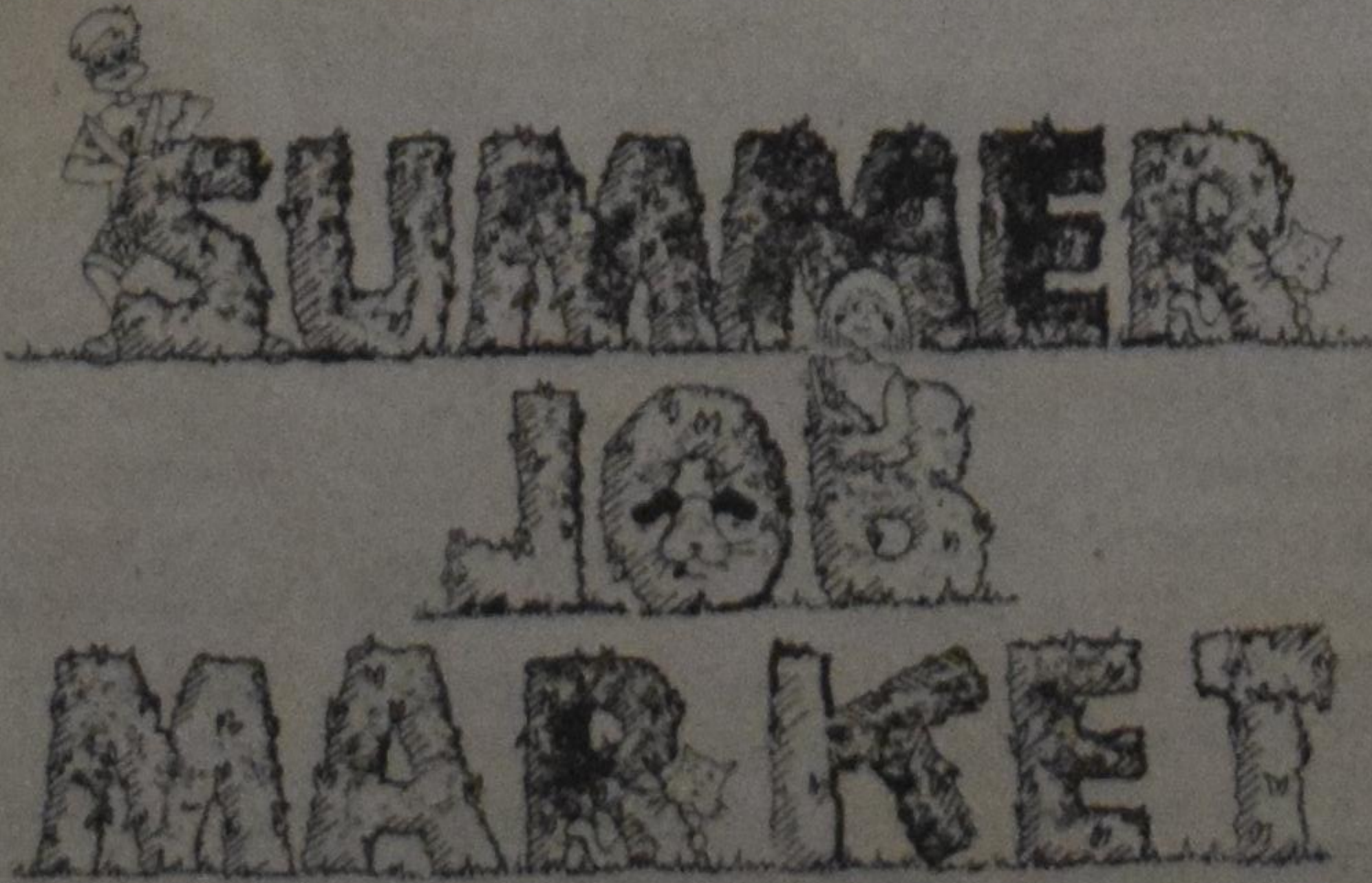
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Calvinist Contact

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Can Mandela and the ANC be trusted?

Editorial

Now that Nelson Mandela is free and the prohibition against organizations like the African National Congress (ANC) has been lifted, the momentum towards the enfranchisement of the black population in South Africa is unstoppable. Although there are several black political groups, it is generally thought that the ANC will play a dominant role in shaping a new South Africa. The question of whether the ANC can be trusted to bring about genuine democracy is therefore a pertinent one.

Some people worry about the use of terrorist activities by the ANC and about the fact that Nelson Mandela never did renounce violence as a condition for his release.

No interest in violence

In a paper written in 1989, in preparation for his meeting with former President Pieter Botha, Mandela says that the ANC has "no vested interest in violence" and that it "abhors any action which may cause loss of life, destruction of property and misery to the people." According to Mandela, the use of armed struggle was "a legitimate form of self-defence against a morally repugnant system of government which will not even allow peaceful forms of protest."

We must agree with Mandela that the apartheid system fuelled by racism resorted to extreme acts of violence which resulted in the deaths of hundreds of black South Africans, the wounding of thousands and the humiliation of millions. Saying, as Calvinists are wont to, that a "God-ordained" government carried out these acts of violence does not make them legitimate. Besides, it is very difficult to argue that a government is God-ordained when its existence depends on the oppression of the majority of its citizens.

The ANC, on the other hand, is said to have carried out "an unusually clean war," according to Tom Lodge, a British-born author on South African black political history (Feb. 3 issue of *The New York Times*). He notes that with some exceptions, "ANC guerrillas on the whole have been careful to avoid attacking uninvolved civilians." This observation gives credibility to Nelson Mandela's statement that the ANC has no vested interest in violence.

Another platform of the ANC has always been that a new South Africa will not resort to domination of the white minority by the black majority. Nelson Mandela made that abundantly clear in his public address on February 11. In that respect the ANC differs significantly from the Pan African Congress, which basically wants a black South Africa.

The ANC and communism

Some call the ANC a communist organization. That, however, is not correct. It is true that of the 32 members of the ANC, 15 are said to be members of the executive of the South African Communist Party (SACP). (This information comes from an article by Sir Woodrow Wyatt in the Sept./Oct. 1986 issue of *Encounter*.) It is also true that the ANC is allied with SACP in its struggle against apartheid. But structurally and politically, at least, it wants to be non-aligned.

The reason which Nelson Mandela gives for rejecting the call to break with the SACP appears to be a noble one. In his 1989 paper he writes: "Which man of honour will ever desert a life-long friend at the insistence of a common opponent and still retain a measure of credibility among his people?" (Old-timers among the Dutch-Canadian community will recall how Christians and communists worked side by side against the Nazis during the Second World War.)

That is not to say that the ANC does not espouse Marxist ideas about the economy, for example. But in this age of crumbling

Marxist economies, one wonders how long-term such ideas will be once the political reality of leading a new South Africa hits black leaders. Prime Minister F.W. de Klerk implicitly recognized this when he pointed out in his Feb. 2 speech at the opening of the South African Parliament that "the collapse, particularly of the economic system in Eastern Europe, also serves as a warning to those who insist on persisting with it in Africa. Those who seek to force this failure of a system on South Africa should engage on a total revision of their views."

The will of the majority

In the meantime, the demands of the ANC and other black opposition groups are clear: once all political prisoners have been freed and all emergency measures lifted, they want to negotiate a peaceful transfer from apartheid minority rule to majority rule in a unitarian state (no separate homelands for blacks or whites). Such majority rule raises legitimate concerns for the continuation of white culture in South Africa and the maintenance of a healthy society and economy.

President de Klerk recognized this reality in his speech to the South African parliament when he said that "a system for the protection of the rights of individuals, minorities and national entities has to form a well-rounded and balanced whole." This is where Nelson Mandela and the ANC will probably put up great resistance in any future talks. A revolutionary mind does not seek the protection of groups and national entities within a "unitary state." Based on the concept of power to the people, the revolutionary mind protects only the will of the majority.

In spite of de Klerk's reservations about majority rule, it is clear that he and his National party are no longer in control of future developments, just as Gorbachev and the Kremlin are no longer in control in Eastern Europe. The long night of apartheid has deprived them of the right and the power to stop groups like the ANC from forging ahead with their program.

Let us pray that God will lead South Africa into a harmonious and prosperous future, and that South Africans will allow such leading to happen, without resorting to further violence and injustice.

BW

Letter

(more letters on page 5 and 6)

It's quality, not quantity, that counts

I understand the frustration of the writer ("Peter and Marja are IN," C.C. Feb. 9) concerning representation at the Christian Reformed Classis meetings, but I disagree with the solutions offered by Peter and Marja.

The problem is not in the number of clergy versus elders (in fact, since some churches without pastors send two elders, lay-delegates are in the majority).

Ministers have studied the procedural rules which the average elder has not; ministers attend every classis meeting while the average elder attends only a few times during his term, thereby knowing on-going issues; and, in general, the clergy are more eloquent and vocal.

Too often, a consistory must find a person who can attend a weekday meeting, and feels it must rotate this "honour" to various elders. It then

ends up not necessarily sending the best spokesperson to put forward that church's point of view.

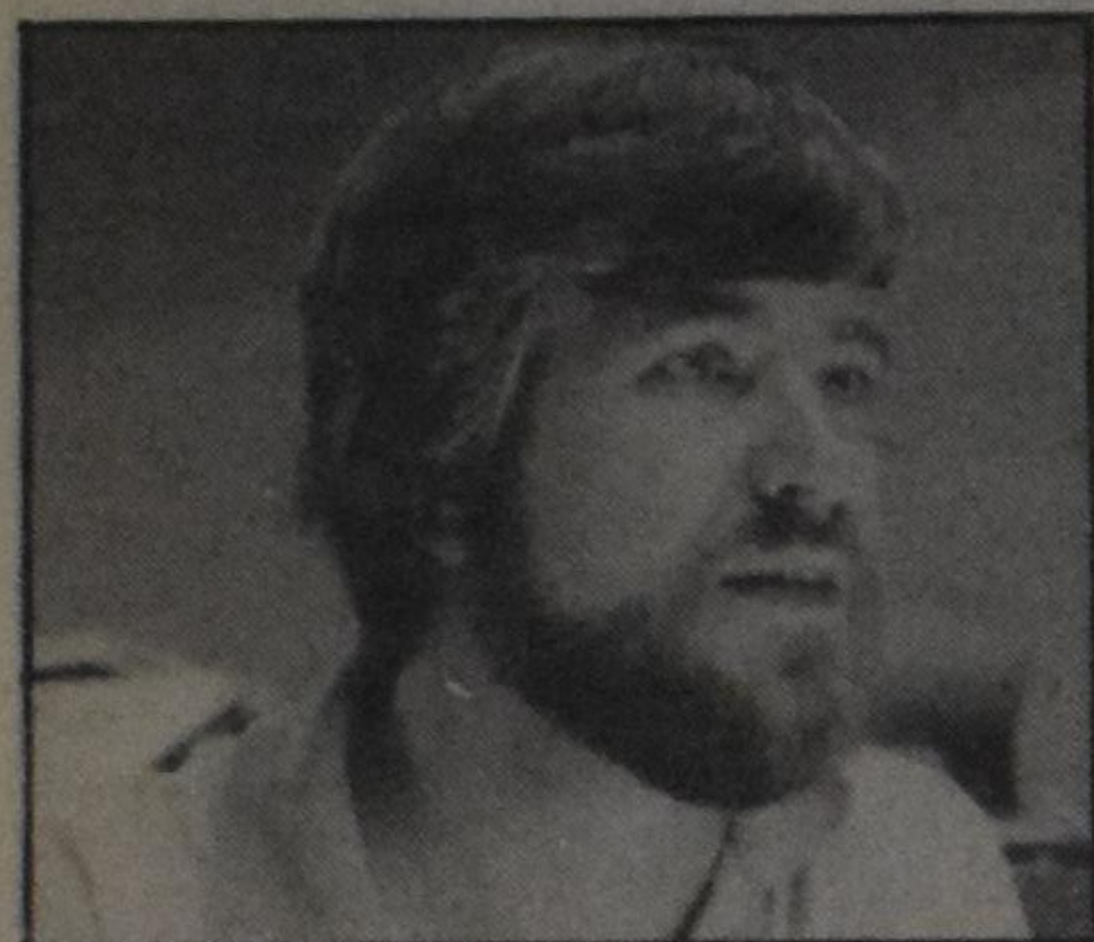
Consistories look at the gifts and talents of elders when assigning them tasks, duties and committees — why not choose the best suited as *the* delegate for his full term?

Consistories, look around your council, find the elder who can attend weekday meetings, knows the issues in the church, can speak out, both from the heart and from the mind, and make him your delegate for his full term. And in the delegate's last year, find a first-year elder with the same qualities, have him be alternate for a year before stepping up to be the delegate.

It's not the number of elders — it's the quality. Send your best-suited to classis!

Ben Vanderlugt
Dorchester, Ont.

JUST A MOMENT/HERMAN PRAAMSMA



*"This is the grave of Mike O'Day
Who died maintaining his right of way.
His right was clear, his will was strong,
But he's just as dead as if he'd been
wrong."
(Modern inscription, Author Unknown)*

There is a story about a man who always wanted to have the last word. He couldn't stand it if anyone contradicted or corrected him. His favourite lines were, "See, I told you so" and "Just wait and see, you'll be sorry." He had answers for everything even when he wasn't asked any questions.

Once this man accused his wife of leaving the front door open on a cold day in December. She, feeling a bit guilty, denied it instantly. He kept telling her that he was sure that it had been she and that she should admit it. The only result was that she grew more and more adamant in her denial, and more and more irritated with him for "making such a big deal out of it." After all, the door was closed now, wasn't it? He kept after her to admit she was wrong — that day and the next day, and the next week, and for months. The family was forced to take sides and so were the neighbours. The church elders were consulted as well. The upshot of the whole affair was a separation. A year later the man died in the full and certain knowledge that he was RIGHT.

Deep need

It is amazing how some people need to be right. I'm sure you've all seen it in kids who can go on and on and on with their "Did," "Didn't," "Did too!" Teenagers can sulk because they feel wronged or because their parents persist in being so wrong-headed. In some families people haven't spoken to each other for years because they are waiting for others to make the first move and admit they were wrong. And in a number of churches there are people who are convinced that "being right" or "being wrong" are the most important categories of thought; they have even devised a snappy questionnaire to sort out the right ones from the wrong ones.

It is unfortunate that the only way some people can feel good about themselves, justify their existence, and "prove" their own standing before God, is apparently through being on the "right side," holding the "right views" and perhaps doing the "right things." It's a bit like mid-life crisis: some reassurance is needed.

There is, of course, nothing new about this. How many times don't we read in the scriptures about people who "seek to justify themselves" before Jesus? The Pharisees, Sadducees and scribes made a way of life of being right! They piled law upon law, precept on precept to carefully define things. They were right to the very letter of the law of God. And yet they missed the heart of the whole thing! And that heart has a name. It's called LOVE. Without the heart of love, the entire body of right is dead and brings death to all that it touches.

Dead right

Being right isn't everything. A person can be "right" and lose his or her family; a person can be filled with "the truth" and cause terrible heartbreak and alienation. I can be "right" and be terribly lonely and very bitter. I can have a corner on the market of "righteousness" and repel everyone in sight, including my own children. You want it in New Testament language? Here you go:

*If I speak in the tongues of men and of angels, but have not love,
I am a noisy gong or a clanging cymbal.*

*And if I have all prophetic powers, and understand all mysteries
and all knowledge, and if I have all faith, so as to remove mountains,
but have not love, I am nothing.*

*If I give away all I have, and if I deliver my body to be burned,
but have not love, I gain nothing. (1 Corinthians 13:1-3)*

Being right isn't everything; being compassionate is more. Being right isn't everything; having love in your heart is. Remember that this week when you are with your family, your friends, and your church community!

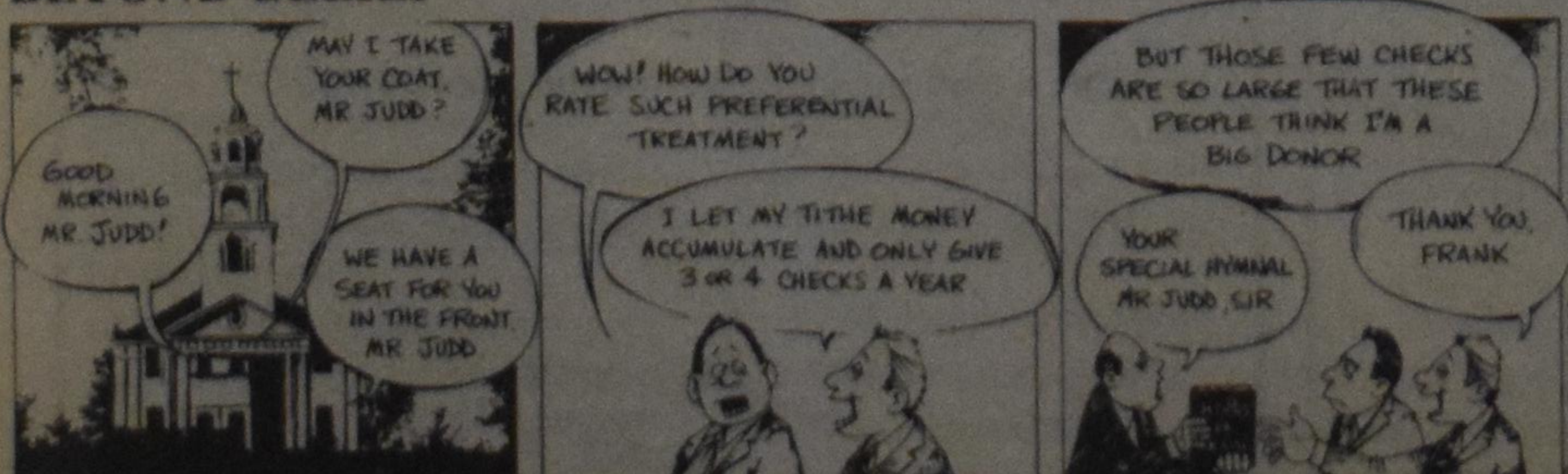
When you finally appear before God, as we all must, do you suppose he'll ask, "Were you right?" Or will he ask, "Did you love Me? Did you love my sisters and brothers and little ones?"

You can die being "right," even while you're dead wrong. A scary thought.

Herman Praamsma is associate pastor of Rehoboth Fellowship Christian Reformed Church in Toronto and is currently an intern at the Ontario Correctional Institute in Brampton.

Calendar of Events
can be found on page 19

BEYOND BELIEF



Longer Letter

CRC acts like cool insurance company

The point often missed in discussions about ministers' pensions is that we should begin with the biblical principle, not with figures. First Corinthians 9:14 prescribes that "those who preach the gospel should (also) live off the gospel." According to Van Dellen and Monsma's Christian Reformed Church Order commentary this principle "certainly does not restrict support to those still healthy and active" (p. 65).

The present CRC Church Order (Art. 18) reads: "A retired minister shall retain the honour and title of a minister of the Word ... and his church shall be responsible for providing honourably for his support and that of his dependants according to synodical regulations."

The meaning of "honourably" is that the retired minister should be able to continue to live "without undue worries and with reasonable comfort" (Van Dellen and Monsma, p. 67).

When I retired in 1982 I got a shock when I discovered that my pension was around \$6,000 annually (not what the church promised me when I immigrated here in 1955). The pension was supposed to be 50 per cent of the average salary. For this pension I paid without a word of protest (during 12 financially difficult years) four-and-one-half per cent of my salary. (Immigrant pastors had to pay more than Canadian-born

pastors.)

Shocking income

I got a second shock when I found out that ministers who retired three months later than I did (because of a new pension plan) received over \$1,000 more annually than I did. I wondered why.

Most pastors have (had) no money when they retire(d). At the end of each month, their salaries were spent. Pastors are not allowed to hold a second job and "this is as it should be," say Van Dellen and Monsma. So when they retire, their free house, car and other allowances for conferences, study, books, etc., are gone. And he will then live in a house that is not tax-deductible.

What this means is that if a minister's salary is listed on the church budget as \$35,000, with allowances he usually receives over \$50,000. This means that Rev. Schalkwyk is right on when he states that the retirement income of the minister is about 20 per cent of his actual salary. If he were to receive 50 per cent of the average salary in 1990, his pension should not be allowed to drop under \$25,000 annually.

It seems to me that the CRC's pension policy acts more like a "cool" insurance company than like a warm, caring mother.

Rem Kooistra
Waterloo, Ont.

Pastors, start saving now

When Leonard Schalkwyk was asked how much pension he would receive upon retirement, he said 20 per cent of the average income in his company and that [therefore] sauna and health club membership would be out. When asked what company he worked for, he said the church. His two questioners then responded, "Shame!"

In my opinion Mr. Schalkwyk should have continued by saying, "No, not really. I'll tell you about some of the great benefits I and all ministers in my company receive."

"For instance, I do not have to pay home-owners insurance and property tax, saving thousands of dollars [over what most people pay]. I do not have to pay for my heat, hydro or telephone, and I receive a car allowance."

Mr. Schalkwyk should have said he felt very thankful that he could enjoy the health club and sauna now, and that there are many less fortunate who can't afford such luxury, who simply don't

have the money or time. He should have said he felt very well taken care of and secure in his job, and that he really couldn't complain at all.

The Bible and preachers of the Word teach us to be content, thankful, to count our blessings and to help those less fortunate than we.

Look at the hog, grain or beef farmers, and the fishery workers who go bankrupt because of the economy and through no fault of their own — most of them without any pension. (I am 62 years old and have, over the years, been set back for reasons beyond my control and I, like many of them, have no pension.)

I suggest pastors start saving money while they are still working, and I wish them success. I do not feel sorry for healthy, well-taken-care-of ministers who have secure, full-time jobs with no chance of lay-offs.

Louis Van Ramshorst
Thunder Bay, Ont.

Change from pension fund to RRSPs

Re: CRC ministers' pension (Leonard Schalkwyk, C.C., Dec. 15, 1989).

There are 18,200 families in the Christian Reformed churches in Canada, each of whom should be paying about \$50 in quota support to the ministers' pension fund, a total of \$910,000 a year. This would translate into \$18,200 per retired Canadian pastor. That's more than double the pension proposed for them in 1990.

Given these "facts" I would make the following suggestion: Get the Canadian part of the CRC to opt out of the ministers' pension fund business and make rules (in the Church Order?) that require local churches to contribute the

maximum allowable to an RRSP.

Let every CR congregation in Canada contribute \$3,500 (current limit if minister earns more than \$17,500 per year) to an RRSP (spousal plan if married) for each of their current ministers. This fund could be administered by Christian Stewardship Services in Toronto.

J.A. Boessenkool
Surrey, B.C.

More letters
on page 6

Letters

Ministers should contribute to own pension

Leonard Schalkwyk compares the Christian Reformed Church's pension plan with that of a spa mate who gets 70 or 80 per cent of his salary at retirement. But he does not mention how much of his spa mate's salary was paid into the pension plan each year. If he were a school teacher that would be about eight per cent; if a police officer, it would be close to nine per cent. At the eight per cent rate that would be

a contribution of \$3,200 a year on a gross salary of, say, \$40,000. Ministers do not contribute *any* amount of their salary to the pension plan.

The pension benefit of a retired minister with 37 years of service in 1990 is \$10,686 annually. Those who retired before 1983 will receive \$8,275.

The goal of the CRC pension plan is that a combination of ministers' pension, Canada and Old Age pension for

ministers and their spouses should approximate the average cash salary of a minister in the year of retirement (\$25,402 in 1989).

Although still not adequate, ministers should place regular savings into, e.g., an RRSP to provide higher retirement benefits — particularly because

they do not contribute to their own pension plan.

Jerry J. Hoytema (Rev.)
CRC Canada pension trustee
Guelph, Ont.

Schalkwyk's response and summation

Calvinist Contact (and I here at home) surely did get a whole lot of letters about the question: "Does the minister receive adequate financial income at retirement?" I was shocked by the injustices reported to me. The older ministers are the worst off, and minister's widows even worse. Now I understand why I received so many requests to write an article of this nature. There is a great need out there.

I think the discussion has been beneficial and looking over the correspondence, three facts stand out:

1) A retired minister receives a low yearly income, but when we add CPP and OAP, he will be able to pay daily living expenses.

2) Ministers who have always lived in parsonages have the rug pulled from under them at retirement and do not have enough income to rent living quarters. (Indeed, several denominations provide "retirement parsonages" to ministers).

3) The minister's pension fund should give a "rental allowance" to ministers in this

position. If the fund is not willing to do so, enough churches are willing to appeal to synod by way of Classes. (The ground would be Article 18 of the Church Order, which does not identify the fund as a cold insurance company, but as a mother who provides according to the need.) Let the fund live up to the Church Order!

Leonard Schalkwyk
Springdale, Ont.

Editor's note:

We're always glad to get letters to the editor from our readers. Especially the last few months, the flow of letters has been constant and abundant. What disappoints us is that the prize for the hottest issue of the past few years may have to go to the topic of the pension fund of ministers in the Christian Reformed Church. The issue was raised in a sleeper article by columnist Leonard Schalkwyk in the December 15, 1989, issue.

The fact that we call attention to it is no reflection on the individual letter writers

but rather on our whole community. How come we can get excited about a pension fund for ministers and, by comparison at least, appear uninvolved when it comes to much bigger issues and much greater pain and suffering in the world? Is this a sign that as a community we are losing our vision or have we always majored in minors?

In this issue we are publishing excerpts from a few more letters on the topic. After this, the discussion will be closed as far as *Calvinist Contact* is concerned, unless someone wants to talk about editors' pensions. It is not that the ministers' pension fund does not need to be discussed somewhere. There are problems there that need to be addressed. But the pages of a Christian weekly that wants to lead its readers in a discussion of topics that are of national and international importance or have universal significance are not the place for resolving issues that are internal to the Christian Reformed Church and its pastors.

The Editor

Just what are we doing?

Re: John Valk's column "Just do it!" (C.C. Feb. 9). I agree with Mr. Valk's comments about our society not thinking before acting.

What I did have a problem with was that Valk's idea came from a Nike T-shirt with the slogan, "Just do it." Nike also makes athletic footwear and sportswear, so the slogan is fitting and effective for an

athleticwear company.

Every athlete knows that when you're playing a game you don't have time to think about what you're going to do, you have to "just do it." As an athlete, I've experienced countless times the need to "just do it." Also, while "it" is a vague term open to many interpretations, Nike is very clear about what "it" is. On the

back of some of these T-shirts is printed: "Just do basketball"; "Just do track"; "Just do"

Although I agree with the comments made concerning our society, I think we should be careful not to put words into the mouths of Nike, thereby giving us an easy target to bash.

Jessica Veenstra
Hampton, Ont.



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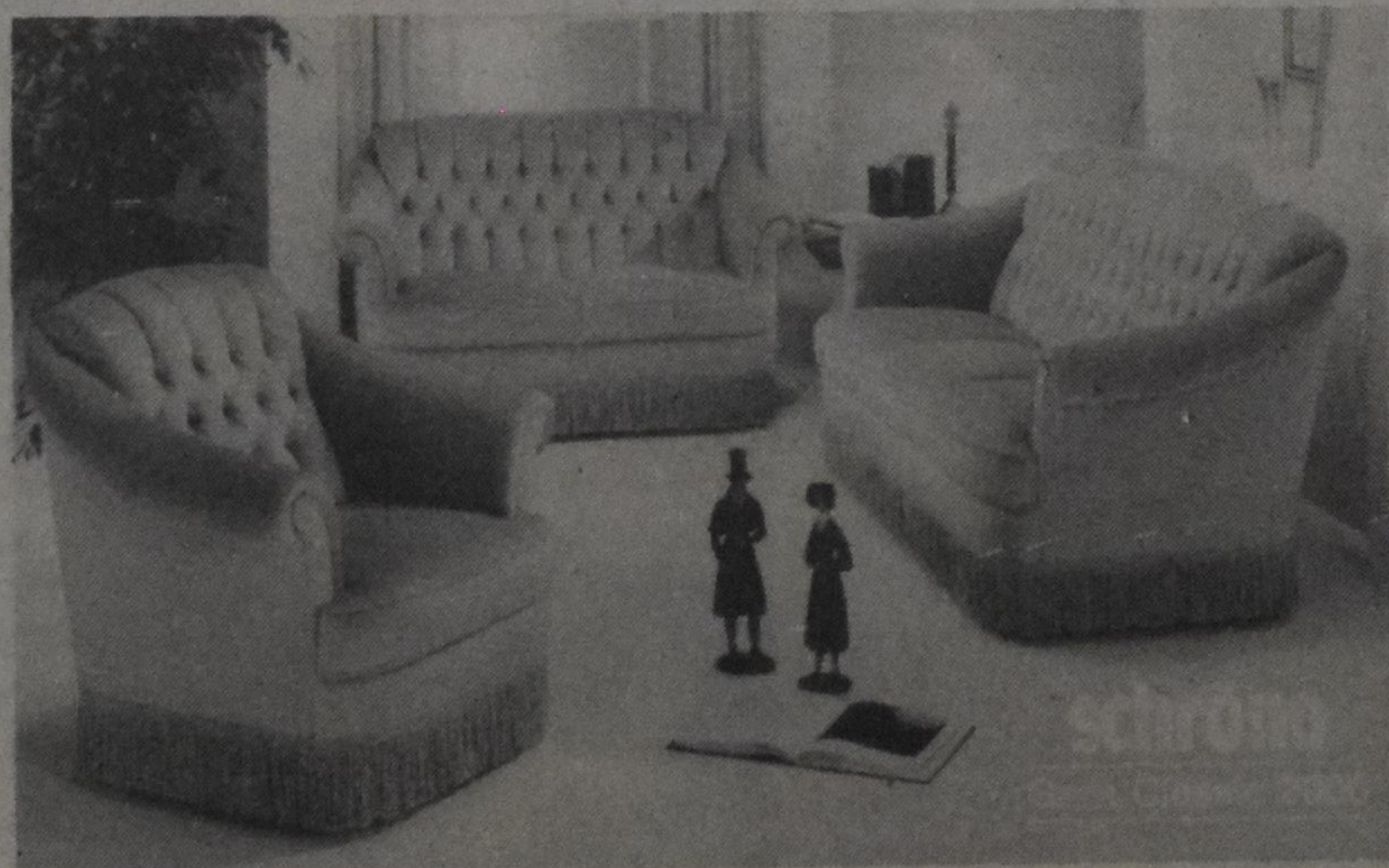
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small talk

Alice Los

Everybody needs a good doctor — and nurse

I was in the doctor's office today. In general I have been blessed with good health. But what with six children who would come down with measles and chicken pox in years gone by, and with several changes of address behind me as well, I have come to know a good many general practitioners. Most of them I greatly appreciated. One, along with his wife, became a good friend. She taught me never to make an appointment "because Johnny has pneumonia" or "because I must have gallstones."

"Bill may be tempted to prove you wrong," she confided. It seemed reasonable enough; after all, who had the shingle out, he or I? And so I have practised this bit of wisdom ever since.

Doctors everywhere used to make housecalls in times long past. In my native country they were known to come (on their bikes) through the dark, deserted streets of towns and villages at three or four in the morning, mostly to sit through long hours of difficult labour with a pregnant woman and her nervous husband. Or they would venture out to a lone farm to relieve the pain of a cancer patient with a shot of morphine and an encouraging word. These doctors did not have nurses or receptionists and their offices were part of their homes.

While waiting our turn in the waiting room we'd hear the doctor's children slam a door or his wife (the doctors were all men then) talking to the milkman or maid. Those were sounds everyone could identify with and, therefore, soothing somehow. Today, on this continent with its streamlined medical clinics, doctors seem to me to be no less dedicated, their answering machines and yuppie lifestyles notwithstanding.

Making a difference

Babies still choose to arrive in the middle of the night, cars slam into lightpoles when the doctor on duty in the emergency room is already utterly exhausted, and parents of sick children sometimes have to be told, gently, the unthinkable. Meanwhile, many more women have joined the profession, which may help

to keep things in balance somewhat. With nothing more than a flimsy gown between patient and a fully dressed doctor, some people are more at ease with either one or the other gender.

Of more importance is the fact that women who are doctors contribute their own peculiar perspective to the science. With doctors, male or female, come nurses — female or male. Nurses are another mostly dedicated lot of whom I am proud to know a few quite well. Often in the background, yet always a few steps ahead when it comes to the crunch in looking after the sick, they are worthy of respect. Countless people must know or remember a doctor or nurse who once made a difference in their time of trial.

When I was eight years old I

Cinema Summaries will return next week

found myself in a big university hospital where I had to remain for three weeks. To this day I remember the name and the kindness of one of the nurses there. She wonderfully comforted and encouraged the frightened, apprehensive little girl I was at the time.

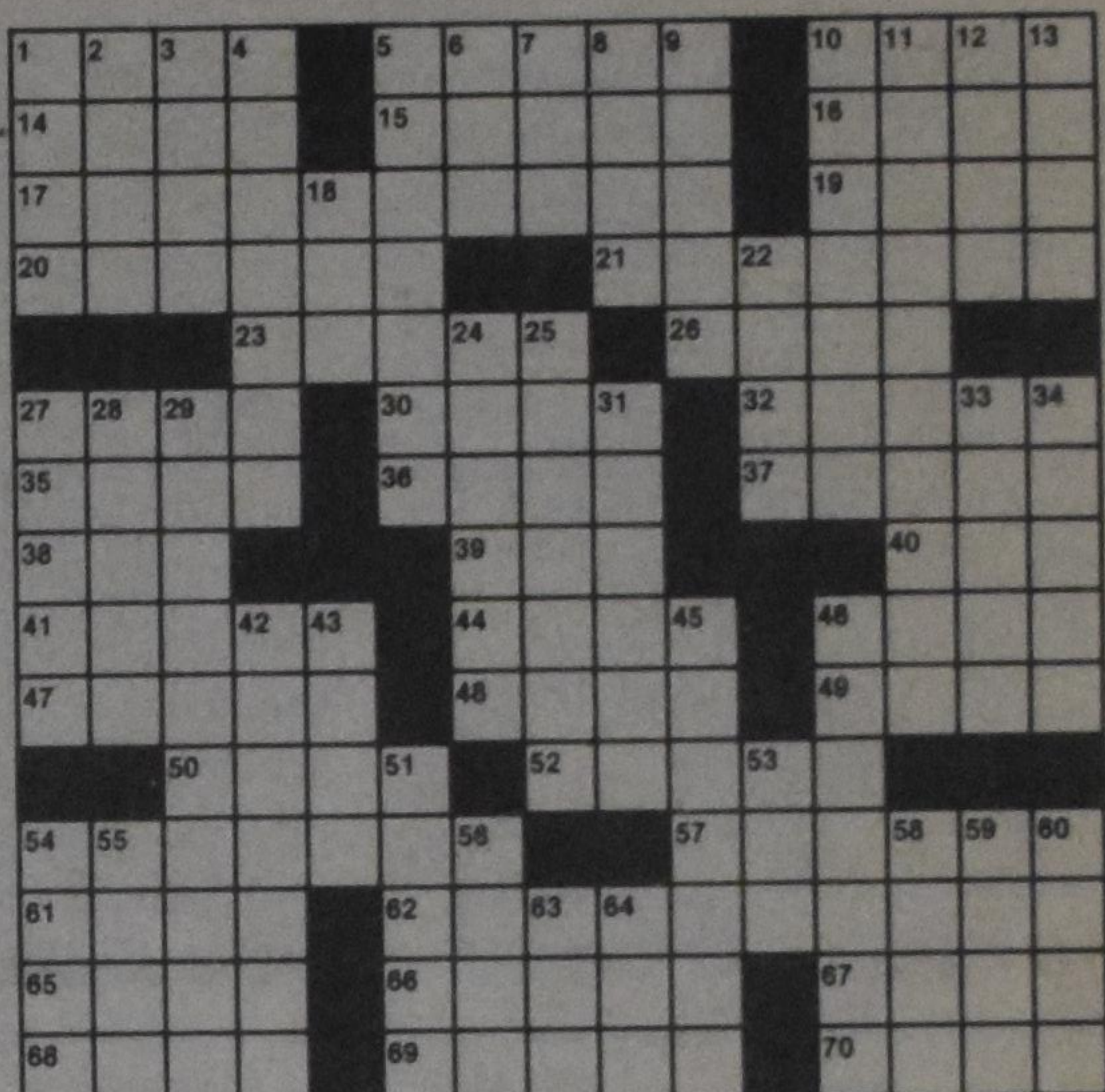
Collectively, this nation has known a Norman Bethune and is now making its acquaintance with the likes of Wilbert Keon, just as once the world marvelled at the spunk of Florence Nightingale and now loves the gutsy compassion of a Mother Theresa.

Thank God that his common grace allows for men and women to dedicate themselves to alleviating suffering, be it in a small town North American clinic, on the streets of Calcutta, or in the halls of medical science!

Alice Los is a free-lance writer who lives in Inkerman, Ont.

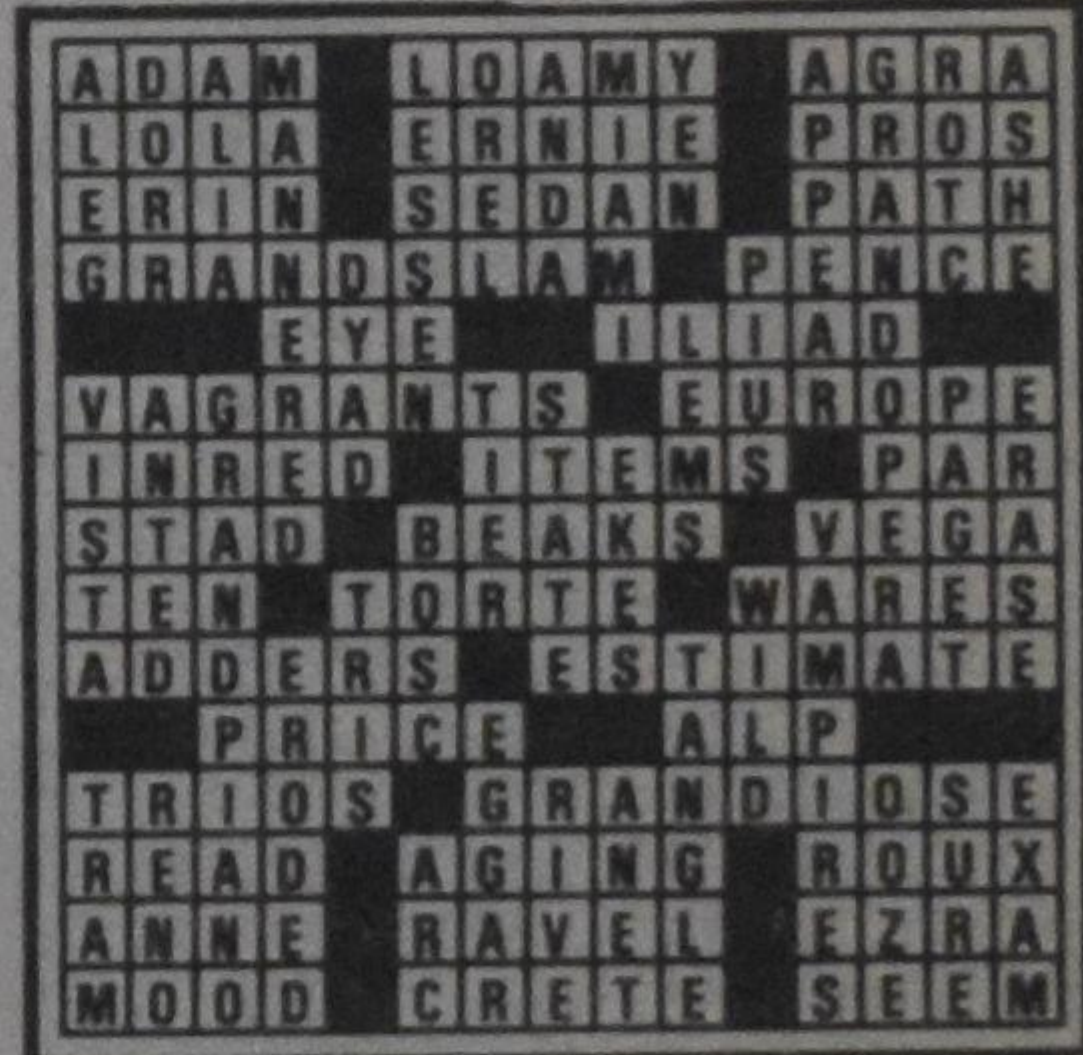
Weekly Crossword by Martha J. De Witt

- ACROSS
- 1 Assorted: abbr.
 - 5 Diamond weight
 - 10 Newts
 - 14 Sutherland solo
 - 15 Pedro's pal
 - 16 Err
 - 17 Quit
 - 19 TV's Daly
 - 20 Lure
 - 21 Akin
 - 23 Navigation hazards
 - 26 "How the wind — ramm!" (Pound)
 - 27 Outdoor party
 - 30 Clapton
 - 32 Villain's looks
 - 35 Munich's river
 - 36 Hindu hero
 - 37 Musical acronym
 - 38 Request
 - 39 504
 - 40 Harem room
 - 41 Incisors
 - 44 Basic: abbr.
 - 46 Deviser
 - 47 Gin
 - 48 Parched
 - 49 Unwritten poetry
 - 50 Rum cake
 - 52 Bare the teeth
 - 54 Most difficult
 - 57 Takes care of
 - 61 Busy as —
 - 62 Close down
 - 65 Kind of admiral
 - 66 Cafe patron
 - 67 Weed
 - 68 BPOE word
 - 69 Declare
 - 70 So be it!
- DOWN
- 1 Protective spray
 - 2 Persian Gulf land
 - 3 Alluvium
 - 4 Bore
 - 5 Party help
 - 6 "I — Camera"
 - 7 Disencumber
 - 8 Lab gel
 - 9 Trifled
 - 10 Where to find manors
 - 11 Break out
 - 12 Fork part
 - 13 Hurried
 - 18 Hockey milieu
 - 22 Falana of song
 - 24 Marks
 - 25 Metaphors' kin
 - 27 Decreases
 - 28 Site of the Krupp works
 - 29 Quit temporarily
 - 31 Large grotto
 - 33 Ham's medium
 - 34 Crosses
 - 42 NYSE people
 - 43 Youth goddess
 - 45 Criterion
 - 46 Keyboard instrument
 - 51 Dunderheads
 - 53 Agent: abbr.
 - 54 Rabbit
 - 55 Genesis name
 - 56 "—s Amore"
 - 58 Humbug
 - 59 Ripped
 - 60 Frank
 - 63 Actress Hagen
 - 64 Asian holiday



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Last week's puzzle



For Calendar of Events see page 19

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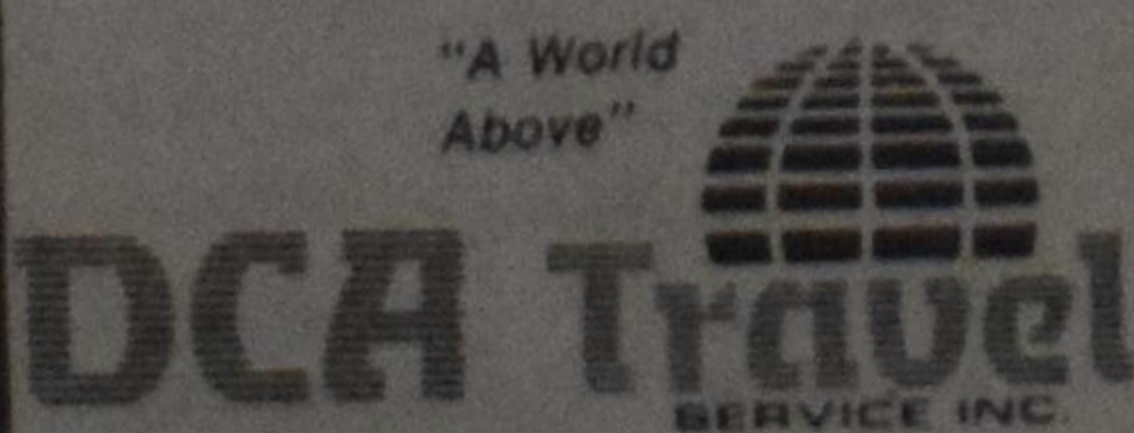
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June 19-June 29	\$599	\$529	\$449
July 3-July 13	\$649	\$579	\$499
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Marian Van Til, page editor

Left and right Christians agree on economics at Oxford

OXFORD, Eng. (REC) — Over 100 Christian theologians and economists achieved a new unity at an Oxford conference for Christian Faith and Economics last month. Although the participants came from both the left and right sides of evangelical Christianity, openness, co-operation, and mutual striving for truth marked the discussions. The conference was the culmination of a three-year process of investigation by

the group. The steering committee for the conference had sent out a pre-conference document that strongly criticized free-market economics and urged a strong role for civil governments in market planning. However, during the conference itself, free-market advocates had their chance to speak. A small-group process provided opportunity for mutual understanding. In the end, the conference adopted the

“Oxford Declaration on Christian Faith and Economics,” expressing broad agreement in many areas.

Include the poor

The group endorsed a study of credit-based, income-producing projects. They argued that loans to small producers in less-developed countries do more to help end poverty than government gifts. It called on governments to drop regulations that prevent

free-market mechanisms from including the poor.

The declaration said a limited constitutional democracy was most consistent with biblical values and crucial to economic productivity. It called for widespread ownership of goods. Widespread ownership would help to decentralize power and prevent totalitarianism. The declaration rejected central economic planning and heavy state regulation. In such

systems, it said, poor people suffer.

Participant Calvin Beisner said that recent events in the socialist world undoubtedly set the stage for the conference to consider new directions. However, he said the most important factor was the organizers’ commitment to an open process, to biblical authority and to empirical economic facts.

Zwart awarded for refugee work



Photo: Yvonne Veldboom
Peter Zwart (c) accepts the Vince Kelly Award from representatives of the Centre for Refugee Studies and from the federal government.

C.C. staff

TORONTO — Diaconal administrator Peter Zwart was recently honoured as the first recipient of the Vincent Kelly Award for service in the area of refugees and human rights. Zwart is co-ordinator of the Christian Reformed World Relief Committee’s diaconal ministries and refugee sponsorship and resettlement. He has been involved in

refugee resettlement since 1979.

The award was presented to Zwart by M.J. Molloy, director general for refugee affairs and resettlement with the Ministry of Customs and Immigration, at a dinner held at Toronto’s York University. The dinner was sponsored by York’s Centre for Refugee Studies which was constituted by the university senate in 1988 to

focus on refugee issues. The 200 attendees represented groups such as York University, the Refugee and Immigrant Resettlement Agencies, federal, provincial and local governments, and various refugee communities.

The late Vince Kelly, for whom the award is named, was a lawyer who was active in refugee and human rights issues.

Texas Baptists begin toll-free prayer line

DALLAS, Tex. (EP) — Callers from throughout the U.S. can leave and receive prayer requests on a new intercessory prayer line sponsored by the Baptist General Convention of Texas.

According to Baptist Press, callers to the toll-free number (800-288-PRAY) hear a two-minute prayer request concerning some aspect of Mission Texas, a long-range emphasis on reaching people, developing believers, strengthening missions, and ministering to people.

Each recorded message also

includes the name and address of a person involved in a specific Mission Texas ministry, so callers can write to encourage the person and let him or her know they’re on the caller’s prayer list.

Following the recorded message, callers have an opportunity to record an individual prayer request. A group of intercessory prayer partners at the Texas Baptist Building in Dallas prays for all requests left by callers. The toll-free line operates seven days a week, 24 hours a day.

Minnesota supreme court upholds fetal death law

ST. PAUL, Minnesota (EP) — Minnesota’s two-year-old fetal death law, among the strictest in the nation, was recently upheld in a split decision by the Minnesota Supreme Court.

The state’s fetal death law makes the killer of an unborn child guilty of a crime equal to murdering an adult. The law faced a court test in a case involving a man who shot to death his 22-year-old girlfriend, causing the death of their 27- or 28-day old unborn child.

“We were very happy about the decision,” said Jackie Schweitz, co-director of Minnesota Citizens Concerned for Life (MCCL), the state chapter of the National Right

to Life Committee. “We think the court has recognized that a baby is a separate life from the mother,” and thus has legal rights, including the protection of its life. MCCL was instrumental in drafting the law and sponsoring it through the legislative process.

“Even though it’s a separate law from abortion, it was vigorously opposed by pro-abortion groups,” Schweitz said. “I think they recognize, as we do, that once you give any kind of protection under the law to the unborn, you see [the discrepancy of not granting all unborn children protection under the law]. At this point in time, we have a whole class of unborn babies who are protected and have rights and a

whole class who don’t. People will see that this is schizophrenic.”

The Court stopped just short of defining when life begins, however. The state’s fetal death law makes it a crime to murder an unborn child at any time during pregnancy, whereas of the 17 other states with fetal death laws, 15 only apply to unborn children who have reached a state of viability, meaning they could survive outside the womb. Three of the Court’s seven justices dissented because the Court failed to define when life begins.

The man’s attorney said he may appeal the decision to the U.S. Supreme Court.

Catholics consider new ‘universal catechism’

WASHINGTON, D.C. (REC) — Bishops of the Roman Catholic Church are now reviewing a proposal for a new universal catechism. It was distributed *sub secreto* (under secrecy) in December, but open discussion of the document is now emerging.

The document is the most important document of the church since Vatican II, says Rev. Thomas J. Reese, a research theologian at Georgetown University in Washington D.C. Reese was co-ordinator of a symposium on the document in late January in Washington. He said the 454-page draft will guide the thinking of Catholic

education well into the 21st century.

The structure of the document follows that of the “Roman Catechism” issued in 1566 shortly after the Council of Trent.


Nature/grace

It has major sections on the Apostle’s Creed, the seven sacraments of the church and the Ten Commandments. Reese said theologians were criticizing it for its tendency to separate the spiritual from the natural. He said the structure made it difficult to integrate life and faith.

Reese also complained that the document’s use of scripture

and of sexist language were major weaknesses. *Men* and *man* are used frequently to refer to all human beings. He found that the references to scripture ignored the historical contexts and literary forms of the text.

On the positive side, Reese said the document addressed many contemporary problems such as nuclear warfare, toxic waste, biogenetics and reckless driving. It pointed up the obligations to work for peace and justice. It was ecumenical in its approach to the Eastern Orthodox, but “certainly needs strengthening” in its references to Protestants.



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Catholic bishops undergo self- evaluation

Marian Van Til
OTTAWA — The Canadian Conference of Catholic Bishops (CCCCB) has announced that it is in the process of “updating” its statement of purpose, procedures and structures. The re-evaluation came as the CCCC looks toward its 50th anniversary in 1993.

A task force made up of nine bishops and two general secretaries has a five-year mandate to carry out the critique. The group’s first job was to prepare a new statement of purpose for the CCCC which “would be the foundation of

the conference’s work over the coming years,” says a CCCC press release.

The new purpose statement calls the CCCC a “collegial assembly of the Canadian [Catholic] hierarchy” whose purpose is “to enable the bishops, united with the Pope, to discharge their collective pastoral office, with and for other members of the People of God, in the mission confided to the whole Church.”

That mission is to “work with all men and women to evangelize contemporary culture and to build a society of justice and love called for by

Jesus Christ.” It also involves “the promotion of unity among Christian churches and of understanding with other religions.”

Broadening focus

That statement, note the bishops, reflects the change in emphasis in the CCCC that has occurred over its five decade history. The CCCC began as a service to its member bishops only. Its focus broadened over time to include reaching outward to the Holy See, to other bishops’ conferences, then to other Christian churches, to other faiths and

finally, to “the world society” (particularly in the areas of human rights and social justice).

Another part of the task force’s mandate is to find a way to involve bishops across the country more fully in planning and carrying out CCCC national and international projects so that they will “touch the life of the local church more directly,” explains the CCCC, and so that the bishops’ unity with each other and the Pope is more visibly expressed. To that end, the task force is proposing the restructuring of various

committees, commissions and the annual plenary meeting which brings all the bishops together at one time and place.

The next phase of the task force’s work will focus on how to implement these new structures, including “how and when to establish formal relations with lay groups and associations and when to leave relations more informal in order to leave groups more autonomy, how to allot services and programs in a balanced way between national and regional levels [and] between the French and English sectors.”

Israel declares Christian Jews to be non-Jews

GRAND RAPIDS, Mich. (REC) — Jews who believe that Jesus is the Messiah are not really Jews and cannot qualify for Israeli citizenship, says the Israeli Supreme Court. It declared on Christmas Day that Israel’s law of return, under which all Jews have the right of residence in Israel, did not apply to Christian Jews. The issue arose when a South

African couple were refused citizenship on the grounds that they were not Jews. Both had been born Jewish but now professed Jesus as the Messiah. One justice wrote, “Such people do not belong to the Jewish nation... [and] are, in fact, Christians.”

According to the right of return law, amended in 1970, a Jew is “a person born of a

Jewish mother or who has been converted and is not a member of another religion.” Under that definition, many secular and atheist Jews have been granted citizenship. But in 1977 citizenship was also denied to James Hutchins, a former Wheaton College chaplain, who said he converted to Orthodox Judaism while still believing in Jesus. Wheaton is a

stronghold of American evangelicalism.

Rabbi A. James Rubin of the American Jewish Committee said that the ruling was a step toward authentic relations between Christians and Jews. He hoped the ruling would “end the deceiving charade of false identity that has been a consistent tactic of the Jews For Jesus.” Moshe Rosen,

head of Jews for Jesus, said the ruling will help the ultra-orthodox in building a theocracy in Israel. Israel could become “like an Islamic republic where the Koran is the law of the land,” Rosen charged.

Koran imported to USSR along with Bibles

Marian Van Til and an EP report

MECCA, Saudi Arabia — There have been reports in recent months of millions of Bibles being shipped into the Soviet Union as a result of *glasnost* and *perestroika*, but the new openness has paved the way for other religious influences in the once closed communist nation.

Saudi Arabia’s King Fahd has promised to ship 1.6 million copies of the Koran to

the Soviet Union, according to a report in *Muslimoon*, a prominent weekly Saudi newspaper. The Koran is the sacred holy book of the Islamic faith. Divided into 114 “suras,” it is believed by Moslems to have been dictated to Mohammad by the archangel Gabriel and is regarded by Moslems as the foundation of law, religion, culture and politics.

Though the Soviet Union has been officially atheist, Islam is

no stranger there. The country’s southern republics are already almost entirely Moslem. They are inhabited by various descendants of the Turks and Persians who invaded and settled the areas in centuries past. Thus, these southern Soviet citizens are closer ethnically, religiously and geographically to the Moslem world surrounding the Persian Gulf than they are to other parts of the USSR.

Soviet officials to permit Baptist seminary in Moscow

MOSCOW, U.S.S.R. (EP) — In a meeting with leaders of the Soviet Union Baptist Union, a top Soviet official said that “you shall have your building and your property and your needs.”

The meeting December 29 with Anatoly Lokyanov, vice president of the Soviet Parliament and first deputy to Mikhail Gorbachev, clears the way for the Baptist seminary which will be located within walking distance of Red Square and the Kremlin.

The meeting was the first time a top Soviet official has received Baptist leaders, said Alexei Bichkov, the Baptist Union’s general secretary. The meeting was a giant stepping stone for the Baptists, who have lobbied for the seminary for more than 10 years.

The building, a two-story structure once used for a kindergarten, is just blocks from the Baptist Union’s

headquarters and within a couple of miles from the Kremlin, according to a Southern Baptist news report.

No schedule has been set for renovating the building or for when the seminary will actually open for enrolment. Bichkov said the Baptist Union envisions opening a full-time,

four-year course of study for 20 theological students by 1992, if government negotiations proceed without complications. The enrolment will later expand to 40.

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Feature

A Canadian pilgrimage

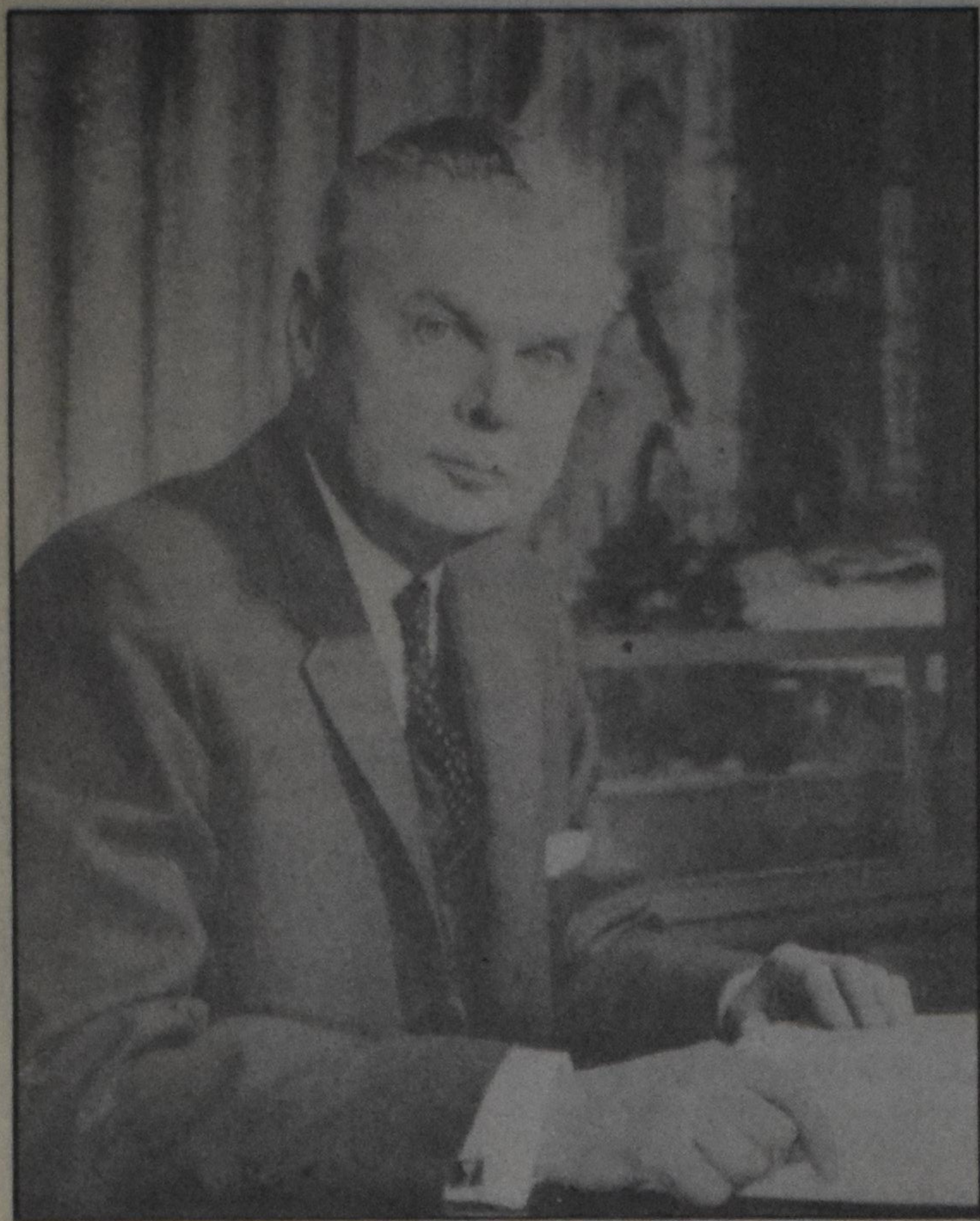


Photo: Tsin Van

The Right Honourable John G. Diefenbaker, Canada's 13th prime minister (1957-63).

Carl D. Tuyl

The dry snow crunched under my feet as I made my way along the banks of the frozen Saskatchewan River. It was a bitterly cold morning and my leg stiffened up immediately, a legacy left me by an Indonesian sharpshooter. Westerners are apt to say that their sub-zero temperatures are more benign than those in the East, but my leg did not register any difference.

I limped across University bridge where the wind quick-froze the tears in my eyes. I entered the University of Saskatchewan campus through Memorial Gate. Students with backpacks hurriedly passed me on their way to classes. Their breath formed little clouds in the air, as if they were propelled by small steam engines hidden inside of them.

I needed a bit of rest and a bit of warmth. I found refuge in the coffee shop of the hospital where coloured umbrellas on round tables gave the impression that the customers should be shielded from the sun. I had coffee and a doughnut, and wishes for a very nice day from the cashier. People in Saskatoon are friendly. Cars patiently wait for pedestrians to cross the street. I stayed for five days in the city and I cannot remember having heard a single honk from a car horn. It might also be that the citizens want to spare the energy of their batteries which they surely need to start their automobiles.

Entering the shrine

The warm caffeine revived me sufficiently to continue my pilgrimage, and I made my way to the Right Honourable John G. Diefenbaker Centre at the extreme northwest parameter

of the campus.

The Right Honourable John G. Diefenbaker was Chancellor of the University of Saskatchewan and he bequeathed to the university his papers, manuscripts, personal library and his historically significant collection of Sir John A. Macdonald memorabilia, including Sir John's desk. Diefenbaker was fond of invoking the memory of Canada's first prime minister, who by sheer personal dedication and power of persuasion, in spite of the many tragedies of his life, created our confederation. Somehow, ever so subtly, Diefenbaker always made clear, however, that he did not share Sir John's addiction to alcohol, giving the impression that he was a true Baptist teetotaler, which he most certainly was not.

Entering the centre I saw to my left two medieval pillories and I wondered about the appropriateness of these ancient means of public chastisement. I knew from several sources that Diefenbaker was often a vindictive person, but I could not remember that he had ever placed any of his enemies or opponents on public display in a pillory on Parliament Hill. The wish to do so might have lived in his heart, but history does not record such an event.

These vestiges of that long-gone judicial system probably had something to do with the display of one of the 30 or so original Magna Carta documents which was housed in one of the centre's rooms. That room was darkened so that no direct light would fall on the precious document in whose language the seeds of democracy were sown. The parchment is so valuable that

during World War II it was stored in America's Fort Knox. It is entirely fitting that the Magna Carta was exhibited in the Diefenbaker Centre for it was John G. Diefenbaker's political conviction, skill and determination that gave us Canadians our document of democracy: the Bill of Rights.

It was John Diefenbaker who, with jowls shaking like fat exclamation marks, proclaimed, "I am a Canadian, a free Canadian, free to speak without fear, free to worship God in my own way, free to stand for what I think right, free to oppose what I believe wrong, free to choose those who shall govern my country. This heritage of freedom I pledge to uphold for myself and all mankind."

John Diefenbaker succeeded in codifying that conviction, and for that priceless national heritage we owe him profound gratitude.

As I made my way through the centre, memories of the Cold War were regenerated by the displays of pictures, manuscripts and videos. I picked up a telephone and listened to a conversation between John F. Kennedy and Prime Minister Diefenbaker at the occasion of the initiation of direct microwave telecommunication between the northern and southern parts of our continent. They hello-helloed for a few moments, and then began to talk. It was eerie to hear the two exchange polite compliments with each other, as if for my benefit they made a ghostly appearance: voices from the past coming across an unbridgeable chasm like Lazarus speaking with the rich man.

The Chief's vision

I remembered Diefenbaker's "Northern Vision" with which he captured our imagination and 208 seats in the House of Commons in the 1958 election. That majority still stands as a record. It is the highest number of seats ever held by any party in Canadian history. What became of the Northern Vision? Are rusted Coca Cola

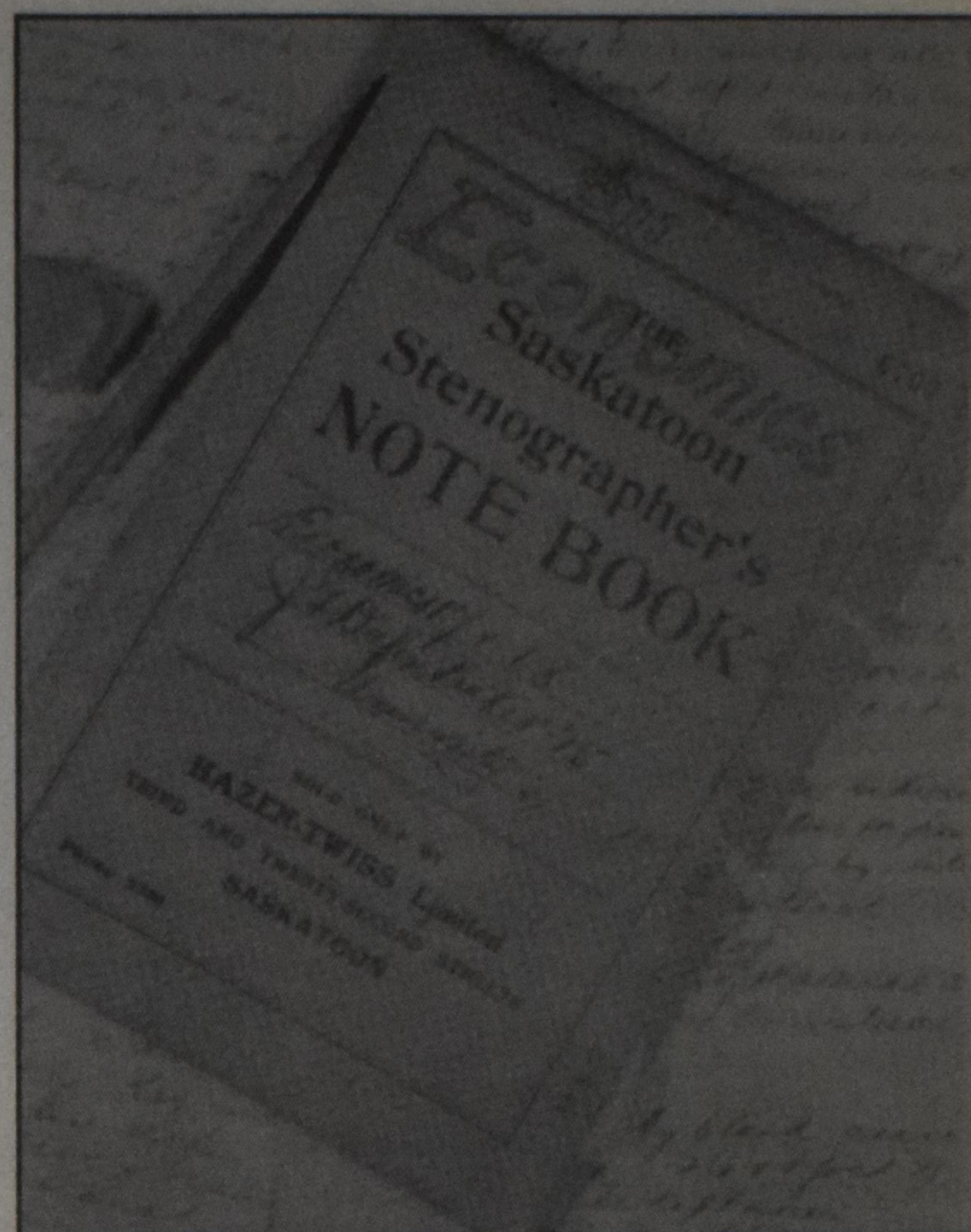


Photo: Tsin Van

John Diefenbaker's economics notebook, University of Saskatchewan, 1915.

cans at the shores of the Beaufort Sea mute testimonies to the death of that vision? Is the alcoholism among our Native peoples all that is left of our Northern Vision? Are the low-flying jet fighters roaring across the North telling us with thunderous voices that Diefenbaker's Northern Vision was a mirage?

Hard workers

What was Diefenbaker's vision? In my memory it was more than a political slogan. It was a sort of national resolve whose lofty idealism warmed the hearts of Canadians, but which never reached fulfilment or realization. A dream dissipated in the hour of awaking; forgotten like a relic of the past, buried in dusty layers of paper of some impenetrable archive.

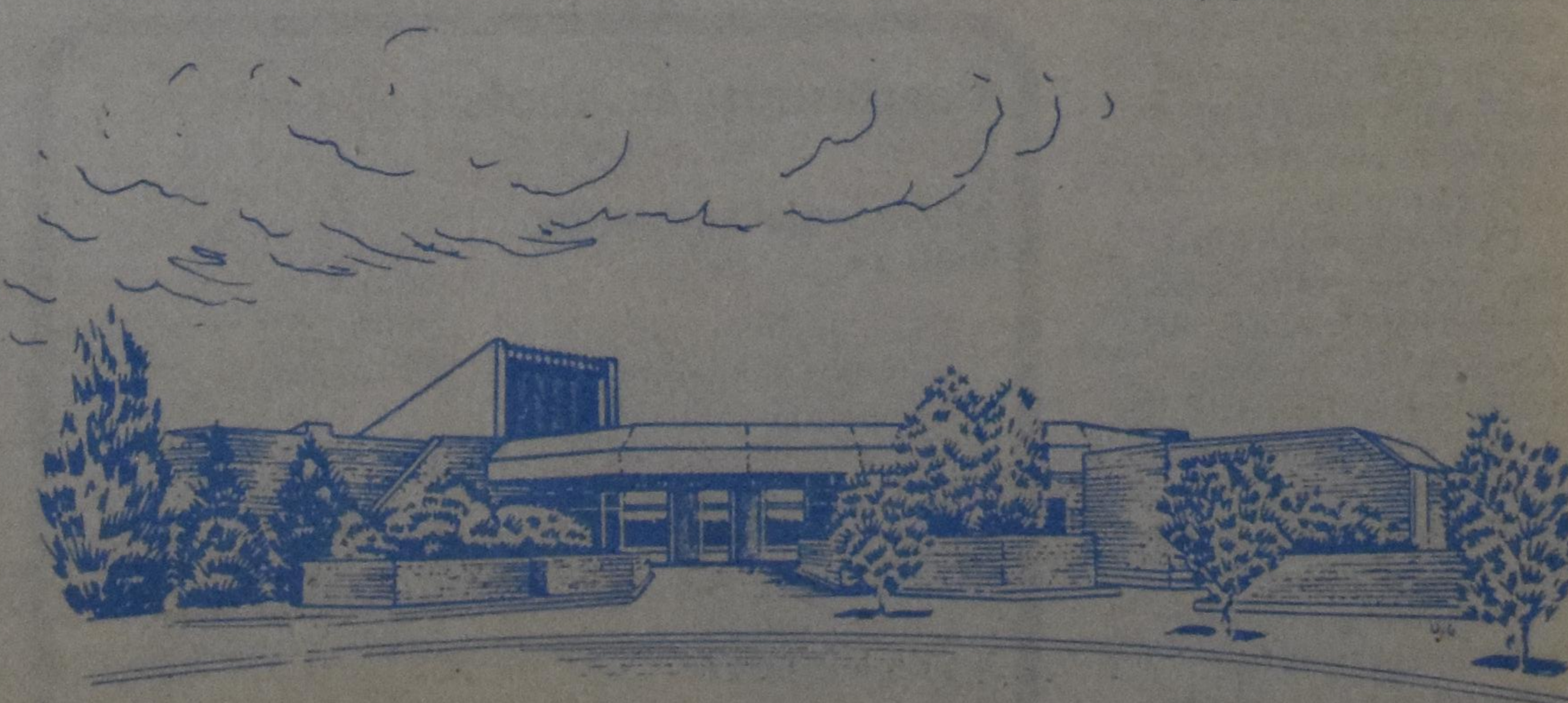
I continued through the various rooms at the centre. There were pictures of Diefenbaker with Eisenhower, Diefenbaker with the Queen, Diefenbaker with the high and mighty of his time. I saw the

proclamation of Queen Elizabeth II that named Diefenbaker a member of the Order of Companions for "conspicuous national service." I saw the table of the Privy Council. The picture of Diefenbaker's cabinet with one token female minister. She held the portfolio of Health and Welfare. Seated somewhere at the bottom of the table was George Hees, greyed today with years of service to veterans, but with black hair on the photograph.

Honourable people, hard working politicians. We see the daily brawl called Question Hour and think that this is what our elected members of parliament do, but Question Hour is showtime, not real, the television sit-com performance which brings its own theatrical demands. The actual work is performed away from our vision in hours of preparation, study and negotiation. Politics is hard work.

Face to face with the visible, touchable heritage of Diefenbaker's regime, I

University of Saskatchewan, Saskatoon.



treasured again his invisible political inheritance: the Bill of Rights. How many hours did he spend formulating it the way he wanted it? How many meetings and consultations before it took shape? From what source did he draw his inspiration and determination? I stood in awe before a replica of the document, slowly spelling out the words to myself as if I were reading some holy writ.

A flair for drama

I viewed the video of Diefenbaker's Lincolnesque burial procession by VIA train through the land. Diefenbaker had feeling and talent for the dramatic. His speeches in the House had a Shakespearean tone and quality. When he spoke, he spoke as if the whole world were listening breathlessly to his every word. In later years his facial tremor would underscore the seriousness of his elocutions. And always, his oscillating jowls, beloved by cartoonists, would heighten the impression that some late emperor of the Holy Roman Empire was addressing you.

Diefenbaker would draw the great outlines of his creativity with often only flimsy sketches of ethereal clarity. He was not a man for particulars. He choreographed his funeral with flair, but he forgot to make financial arrangements for it. Neither did he provide for the housing of his papers. The University of Saskatchewan had to be officially declared a cemetery for Diefenbaker to be buried there.

That the Ottawa-Saskatoon VIA funeral cortege was reminiscent of Lincoln's last trip through the blossoming lilacs of America was probably not accidental. Diefenbaker, on more than one occasion, recalled Lincoln's phrase, "God must love the common people for he made so many of them." And Diefenbaker was a man of the common people. He was at ease with the barber in Prince Albert and the farmer outside of town. He never forgot whose votes sent him to parliament.

The funeral video was interspersed with fragments of his life. The gun salute along the funeral route in Ottawa, then Diefenbaker delivering a speech. People filing by the casket followed by Diefenbaker addressing the United Nations. The red ceremonial uniforms of the Mounted Police carrying the coffin, then the "Man from Prince Albert" talking with people on Main Street. Somewhere in the church service I detected Trudeau with a beard.

But inexorably the video and the VIA train rolled on to their end: a grave on the bank of the Saskatchewan River on the

campus of the University of Saskatchewan. There he lies buried with Olive, his wife. A simple, flat, only slightly elevated stone marks the grave: "Diefenbaker, John George, 1895-1979; and to the right, Olive Evangeline, 1902-1976."

About visions

He left us the Bill of Rights. A wonderful legacy, but buried with him there in the Saskatchewan ground, it seems is his, our, Northern Vision. The True North Strong and Free stops at some not too distant northerly parallel where it changes into a depressed territory of alcoholism, abuse and poverty.

Diefenbaker's vision came to an end when he could no longer deliver the votes and maintain the gifts of party privileges and patronage. His trusted political companions, recipients of his

favours, who had come to office riding in the wake of his popularity, betrayed him and became his opponents.

As Aaron chose the scapegoat and laid the sins of the people on the innocent animal and drove it into the desert, so we elect our politicians. We load on them everything that is wrong and then send them into the wilderness. Diefenbaker did not go easy into the night of political oblivion. He remained in the House, an uncomfortable reminder of their disloyalty to those who turned their back on him.

I made my way back to the Bessborough Hotel where I met with the chaplains of our land and my denomination. Watching them, knowing their ministry, speaking to them, I gained the dimensions of another vision: "Not to be

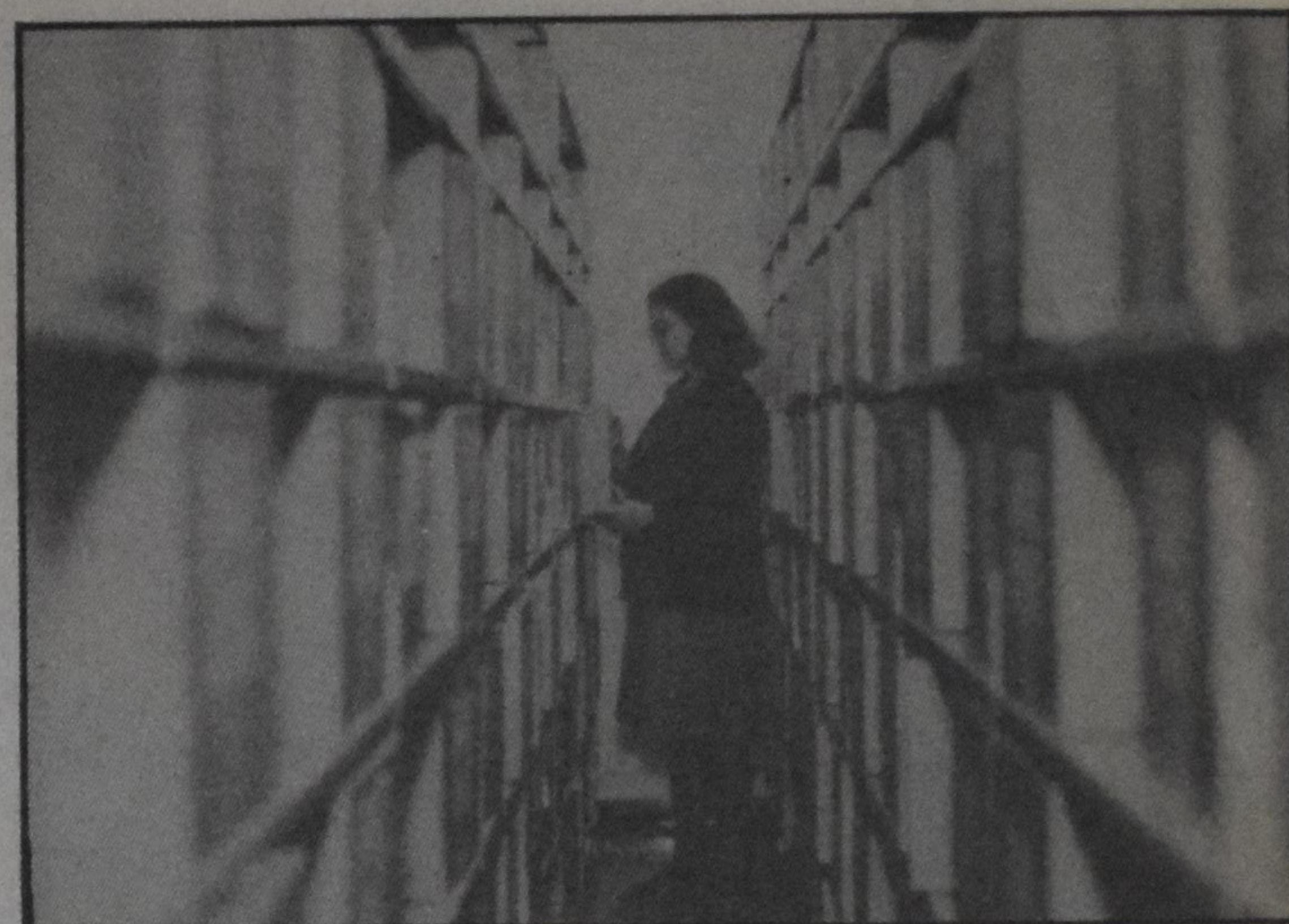


Photo: Tsui Van

The Diefenbaker archival facilities include reading and work rooms and storage areas for papers, books and audiovisual materials.

ministered unto, but to minister." It is not a Northern Vision, but a Vision of a New World in which love and faithfulness meet together and righteousness and peace embrace each other. It is the

vision of him who those chaplains truly represent across our country. We must be thankful for their ministry.

Carl D. Tuyl is pastor of First Christian Reformed Church, Kingston, Ont.



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Solidarity with the Ghabra Family

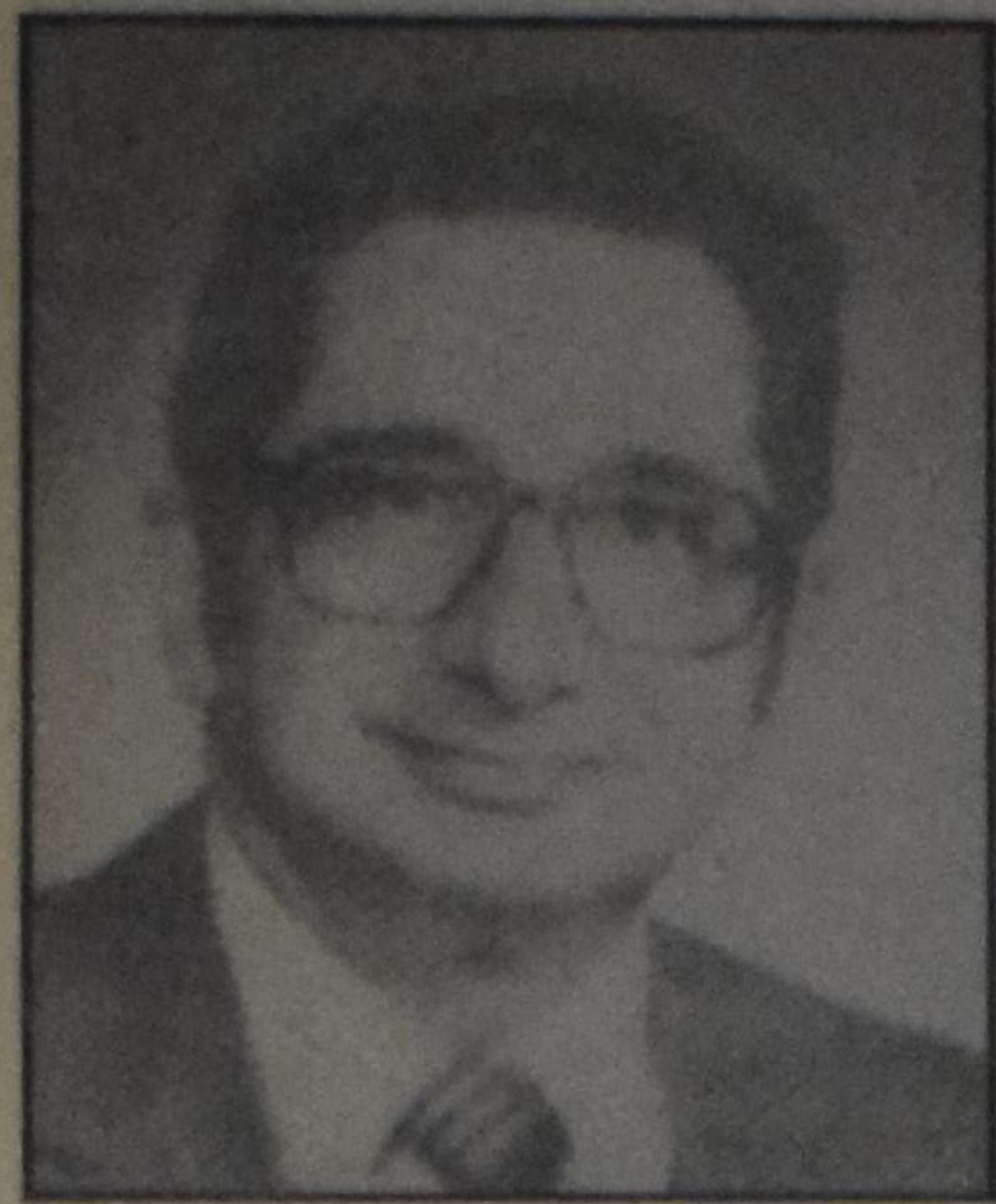


Photo: courtesy Back to God Hour
Bassam Madany

Bassam M. Madany

In Ottawa they say the Ghabra case is closed — never mind new evidence — their decision is final. So why do we keep talking about this unfortunate refugee family? And more to the point, how do we tell them that all our phone calls, letters and newspapers appeals have been fruitless. Apparently there is no way to penetrate the ramparts guarding the ministry of Customs and Immigration. No second chance. No appeal.

When we refer to new evidence, it is regrettable that only recently has Mr. Ghabra been able to find something quite conclusive. He wrote last March to the Islamic headquarters in Beirut posing a hypothetical question as to what would be their official stand regarding any Muslim who renounced his faith. The reply was delayed by almost six months of postal embargo. He has rushed us a copy of their letter to him and we quote one small part: "If the man or woman would not repent of his or her apostasy but continued to persist in it, then they should be put to death." It is hard for us to understand or accept that this information has arrived "too late" to be of help.

Let me explain why I feel so intensely about this matter. Forty years ago I came from Beirut, Lebanon, to Pittsburgh, Pa., to prepare for the Gospel ministry. During the summers of 1951-52 I did my interning in Winnipeg, Man. After graduation and ordination in 1953 I returned to the Middle East with a Canadian wife. Our stay in the field was rather brief. Changing conditions in the area resulted in the closing of existing mission fields. In July 1955 we were back in Canada with our baby son. I found temporary work with the Canadian Bible Society and we joined the Winnipeg CRC on the first Sunday of 1957. Later that year we moved to Grand Rapids, Mich., to spend one year studying at Calvin Theological Seminary. We expected to return to Canada. I looked forward to becoming a Canadian citizen.

While in Grand Rapids I was contacted by the newly organized Christian Radio Station, ELWA of Monrovia, Liberia, to proclaim the gospel over the airwaves to the Middle East and North Africa. The Back to God Hour of the CRC, with the approval of its Synod of 1958, appointed me to be its first foreign language radio minister. This required leaving Canada and immigrating to the U.S.A. That was not easy. I loved Canada; it was my wife's native country. I had hoped to serve the Lord through the Christian Reformed Church in Canada. But on the evening of November 6, 1958, Shirley and I, with our three small children, boarded the Great Northern at the CN station in Winnipeg and headed for Chicago.

For over 30 years we have been involved in the work of spreading the saving Word of God among the Arabic-speaking peoples of Africa and the Middle East. We have dealt with over 150,000 letters and provided our listeners with spiritual food in the form of Christian literature.

When we are called to communicate the Good News we do not ignore people's physical needs. For example, after receiving several appeals for help from Jordanian listeners in the aftermath of the 1970 civil war, I was able to get the Christian Reformed World Relief Committee involved in a ministry of mercy in Jordan between 1973 and 1980.

Suffering for Christ

The Ghabra story began in 1986 when I received a letter from Hagen, West Germany. Khalil Al Ghabra was writing for spiritual help but at the same time he told me his story. This has been shared before with readers of the *Calvinist Contact*. Mr. Ghabra was born into a Syrian Muslim family which moved to Lebanon in the 1920s when both Syria and Lebanon were under French colonial rule. Growing up there he married a Lebanese Muslim woman. For years he had been attracted to the Lord Jesus Christ. He shared this with his wife and in 1973 they and their first child took the step of conversion and were baptized. Ten years later his two other sons and one daughter were also baptized. Their conversion became known. Anarchy had come to Beirut; persecution followed. They were threatened and beaten and managed to flee to West Germany where they were given shelter but not allowed to work. They have suffered a great deal from a constant fear of deportation.

Hearing me tell this story, Jack Thalen, then a board member of the Back to God Hour, a Canadian citizen and a

member of the Guelph, Ont., CRC, suggested that his church could sponsor the Ghabra family. An official application was filed by the Guelph CRC on December 18, 1986. You know the rest of the story. This is now 1990 and we have not met with any success.

My conscience does not allow me to rest with the decision of the immigration authorities in Canada. I feel a strong bond of solidarity with the Ghabras. I realize that Canada cannot become the home of millions of refugees from Latin America, Africa and Asia. There are more than 35 million of them. I appreciate how difficult it must be to handle the thousands of requests. But I believe that the Ghabra's case deserved some special consideration simply on the basis of their persecution.

Is it ambiguous when one affirms that in Islam there is no room for conversions to other religions? This state of affairs has been known to all students of history. Could it be that our present awareness of other cultures and religions is so weak that we demand "proofs" of persecution when this has been a fact for almost 14 centuries? What more proof do we need? Why would a successful businessperson put himself and his family into such an unenviable position?

Buying freedom

It seems to be common knowledge that the Canadian government's immigration policy is often influenced by the wealth of the applicant. A Palestinian in our suburb told me that anyone can enter Canada if they have \$150,000! It seems incredible that refugees like the Ghabras are not believed when they say that their lives are in danger.

The Ghabras will not become a burden to Canada. There is a church willing to stand behind them and help them integrate into Canadian society. There are two sons old enough to work and support the family. At present they are trapped in this refugee status in Germany and cannot even apply on their own. Why has the door been officially closed? Is it because once a negative decision is made it can't be rescinded?

Where do we go from here? I plead with you, readers of the *Calvinist Contact*, to declare your solidarity with the Ghabras. Join me in prayer to our sovereign God that he may open the way for them to find refuge in Canada. And do plead with the immigration authorities to reconsider. Thank you for your concern.

Rev. Madany is the Arabic language minister of The Back to God Hour, the radio ministry of the Christian Reformed Church headquartered in Palos Heights, Ill.

Anyone who renounces Islam will face death

Every Muslim country designates an official Mufti, i.e., the expert who interprets the Law. The lieutenant of the Mufti of Lebanon has written the following in response to a question it was asked regarding the Muslim who renounced Islam and embraces another religion.

Praise be to Allah, the Lord of the Universe, prayers and peace be upon our Master Muhammad, the Apostle of Allah, and upon his family, his compatriots and his followers and those who have found the way through him.

A question has come: "What is the stand of the Islamic Law regarding the Muslim who has renounced Islam and embraced another religion." The answer is, with Allah's help:

Etymologically, "Radda" [i.e. renouncing] means to go back on a thing to something else. As far as religious law is concerned it means the severing of the continuity of Islam. The "Murtad" [i.e. apostate] is the one who has renounced Islam. The state of "Radda" [i.e. apostasy] should he continue and die in it, will nullify the value of his work. Such a person will have died outside Islam. This is based on the saying of the Exalted One [i.e., Allah in the Koran]: "Those who among you renounce their religion and die as unbelievers, their works would have failed them."

The loss of the merit of his works is linked to two conditions: apostasy and dying in the state of apostasy. These two conditions are necessary and are not the same. Should the apostate renounce his apostasy and return to Islam, his status would be valid as long as he gave these two testimonies:

1. "I testify that there is no god but Allah, and that Muhammad is the Apostle of Allah."
2. [The second testimony] should be a clear declaration that he is free from every religion which is contrary to Islam; that he no longer adheres to the faith which had caused him to apostatize; that he is now innocent from the transgression he fell into on account of his apostasy.

The person who renounces his apostasy is not obliged to repeat the performance of everything he had accomplished prior to his apostasy [i.e., while he was still a practising Muslim] such as the Haj [i.e., pilgrimage] and the prayers. His works will no longer be counted as having failed him, now that he has returned to Islam. But he must perform all that he has missed during the Radda and the period leading up to it. For he is still under obligation [even] while he was in the state of apostasy to perform all that is required of a Muslim.

Now should the apostate (male or female) persist in his apostasy, he should be given the opportunity to repent, prior to his being put to death, out of respect to his Islam. A misunderstanding on his part may have taken place and there would thus be an opportunity to rectify it. Often, apostasy takes place on account of an offer [of inducement.] So Islam must be presented to the apostate and things should be clarified and his sin made manifest. He should be imprisoned for three days so that he may have the opportunity to reflect upon his situation. This three-day period has been deemed adequate. But if the man or the woman would not repent of his [or her] radda [apostasy], but continued to persist in it, then they should be put to death. [This is in harmony with] his saying, "May Allah's blessings and peace be upon him." [Reference is made here to a saying of Muhammad as preserved in the Hadith, i.e. Tradition]: "Kill him who changes his religion." This is based on the traditionalist authority Al-Bukhari.

He who executes the apostate is the Imam [ruler or leader in Islam], or with his permission, his deputy. When a person deserves capital punishment in accordance with the will of Allah the carrying out of the penalty is left to the Imam or the one allowed to do so by his permission. But if someone other than the Imam or his deputy did not abide by this rule and executed the apostate, he should be punished because he has usurped the function of the Imam. This punishment is not specifically described. It is left up to the judge to decide the amount of the punishment in order that it will keep people from usurping the role of the Imam.

An apostate may not be buried in the cemetery of the Muslims since by his apostasy he has departed from them.

According to Imam Abu Hanifa, may the mercy of Allah be upon him; the [female] apostate should not be put to death but must be imprisoned until she Islamizes. [Reference is then made to Khatib Al-Sharbini and Ibn Hajar Al-Haythami, and other authorities.] Allah knows best. Praises be to Allah and to our Master Muhammad and his compatriots. Thanks be to God, the Lord of the universe.

The journey of the Reformed Dutch in Canada (3)

Third generation: Reformed and Dutch-Canadian

Harry A. Van Belle

The third group of Reformed Dutch Canadians I will consider, who were young adults when I interviewed them, are not immigrants but the children of immigrants. Though they are the children of "hyphenated" Canadians they grew up in stable, ethnic Canadian communities in which the Reformed way of life predominated.

This Reformed way of living brought excitement and a sense of mission to the lives of some. In others, being Reformed meant a kind of supportive base, a stabilizing moral set coupled with a sense of awe for God. One young person put it this way: "There is an eternal part of you to which you return like a compass, that incredible sense of 'No matter how bad things get, you're not alone!' This group's Reformed upbringing seems to have left these young adults with a strong, productive sense of religious direction.

However, they are far less appreciative of other aspects of their upbringing. Their displeasure does not centre around the home, which most of them experienced as a supportive, caring environment, even if their parents were somewhat ineffectual in helping them through adolescence because of those parents' own lack of experience in being a teenager.

Instead their disappointment is with the Christian schools they attended. Within those schools their concerns were not with the teachers or the curriculum. For those I heard nothing but praise. Rather, this group was distressed about the way in which they, as students in those schools, related to one another.

Aggressive, socially rigid

In their experience, Christian school children are very aggressive toward one another. They tend to group themselves rather rigidly into an "in" and an "out" group; and those who do not possess certain characteristics deemed desirable by the "in" group are destined to become outcasts.

In elementary schools it was particularly the more timid, less gifted pupils who had a hard time. It seemed one had to be tough, bold and able to make it socially in those schools. Paradoxically, in the high schools it was the scholastically more able students who had difficulty being socially accepted. If one worked hard and got high marks one was quickly in danger of being labeled a "browner." So as a matter of

social survival serious students hid their achievements, because, as one of them said, "I've never been liked for being good [at things]."

The presence in those schools of a sizable group of rebellious rowdies, whose chief aim in life appeared to be to smoke, drink and party, further aggravated the situation for these young people. The presence of these "rowdies" was a source of intense emotional distress to them. But the rowdies were not kids from "outside" the church, or from "difficult" families. They were the friends, brothers and sisters with whom they grew up! What, they wondered, made Christian school kids so aggressive toward one another and so rebellious toward their elders? And how could this happen in Christian schools?

As the rowdies themselves recognized, two principles operated in their lives. One of them said, "Becoming a man and becoming a Christian were two very different things during my youth, yet both were part of my life." Or, as another one, a girl related, "To defend one's own person one had to become a 'bitch,' which is neither feminine nor indicative of the fruits of the Spirit."

Tough, self-imposed rules

An aggressive anti-intellectual spirit seems to have dominated interpersonal relations in the schools these young adults attended. In the main, it was hard to be different. There was a heavy emphasis on conformity in dress, behaviour and lifestyle. Serious students were not liked. Eccentrics were not accepted and slow learners were socially rejected.

One major effect of this atmosphere was interpersonal alienation. If one's peers are the judge of one's popularity, each of them can at any time become the enemy. Hence, peers were to be kept at arm's length, one did not open up to them. One could not be oneself even with closest friends.

The reasons for this negative atmosphere in their schools continue to elude these young adults even today. Such explanations as they do offer attribute the aggressiveness of Christian school children to the fact that they are too much with one another — in school, in the church and elsewhere. Like siblings in a family, their aggressive acts in the classroom and on the playground were designed to create distance between them and the others. Furthermore, they explain the rowdiness of Christian high school students as a reaction

against an excessive preoccupation with conformity and "looking good" in the larger Reformed Christian community.

Overall, this group views the atmosphere in the Christian schools simply as a reflection of attitudes which exist in the surrounding Reformed community. They have some very unflattering words to say about the church in particular. They say it is "too image conscious" and too "intolerant of diversity." People in it are often "judgmental" about the views and conduct of others inside and outside the church. They say that this is because the church is "too much into its own world" for its own good. This "club-mindedness" puts it in perpetual danger of "splitting over a phrase." It often assumes the role of being the "only true church," but fails to examine whether the life of the church fits the label.

'Real' faith

Some say that in practice the Reformed faith is an "unreflective faith in a God 'up there' whom you do not question." For them, faith in God must be self-evident, or else it is no faith at all. But they object when this attitude of self-evidence is extended to lifestyle questions. They object because this attitude teaches children the comfortable, but dangerous routine of church attendance, Bible reading and prayer without them giving these matters a thought of their own. It teaches them to play the "religion game," i.e., what is or is not "done," purely by imitating their parents, whose religion they feel is often motivated more by custom than commitment. For these young adults a living, committed faith entails self-reflection. For that reason also, they often seek contact with "outsiders." They want to have their faith tested in order to gain assurance of its reality.

With all this criticism one might expect that these young adults would be leaving the church by droves and resolve to withdraw their support for Christian education. Some talented and dedicated young adults have indeed done just that. But for the majority this is not the case. They attend their churches faithfully, continue to value Christian education and gladly identify themselves with being Reformed. But we can expect that the schools they support will be kinder places to be in than the schools they attended. Similarly, the churches they attend will be more open than the churches in which they grew up in. In the



Photo: Bert Witvoet
The journey of integration finally completed, these young persons from St. Catharines, Ont., represent the third generation of Dutch-Canadians.

main, their Reformed way of life will be different from the one presently prescribed.

Dual identity

These young adults differ from their parents and grandparents in several respects. Like their elders, they have a dual identity, one religious and the other ethnic. Their religious identity tells them who they are. They identify themselves as Reformed Christians, which is neither Dutch nor Canadian, because for them religion transcends cultures and national boundaries. Unlike the previous generations they do not experience their Reformed way of life as an historical, Dutch-cultural given. For that reason they can change parts of their lifestyle without disavowing it as a whole. For that reason also they are more free to join hands with non-Reformed Christians in the pursuit of common Christian goals.

At the same time, and unlike their parents, they are equally ready to affirm their Dutch ethnic identity. It is their heritage. It tells them where they are from. In a

multicultural country such as Canada, where everybody is from somewhere, being of Dutch ancestry gives them the sense of uniqueness they need to belong. So they are both Reformed and Dutch-Canadian. However, unlike their parents and their grandparents they do not confuse the content of the one with the other.

The journey of the Reformed Dutch to integrate themselves into Canada without losing their peculiar religious identity has been long and arduous. The elderly never attempted it. The middle-aged never achieved it. But it appears that this present young adult generation has finally succeeded.

Dr. Harry Van Belle, an associate professor of psychology at Redeemer College, spent a sabbatical year in Canada and in the Netherlands to study the impact of immigration on a community that calls itself (Christian) Reformed. He interviewed three generations of those who immigrated and three generations of those who stayed behind. His primary aim in this series of three articles is to share "a pale reflection" of the results of his research with the readers of Calvinist Contact. Because feedback is important to his ongoing research, he welcomes your reactions to these articles, which you may send in the form of a letter to the editor, or a letter to him at Redeemer College, Ancaster, ON L9G 3N6.

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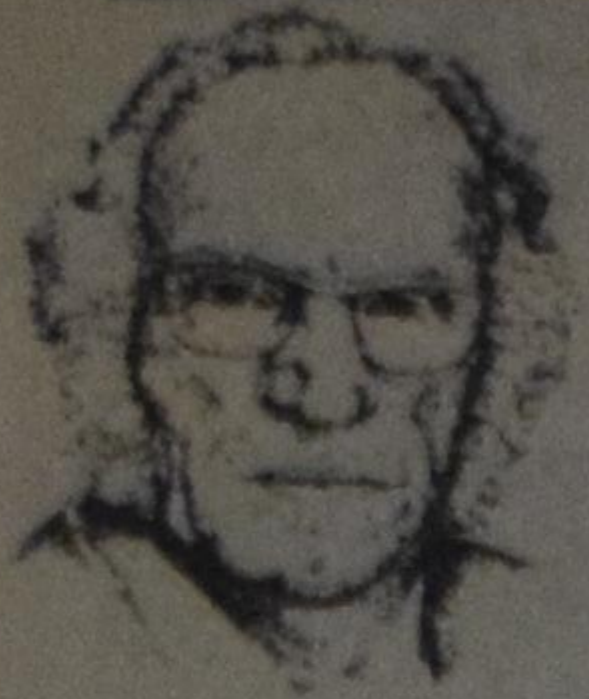
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Syrt Wolters

On prayer

Some time ago a close friend, in a rather intimate conversation, confessed that he, at times, had difficulty with the text in which Jesus says, "Ask and it shall be given unto you." Apparently my friend had experienced more than once that God had not answered his prayers at all. As he said, "You can pray all you want, but I don't think it will make much difference."

Don't we all feel that way at one time or another? Does prayer really make that much difference? Yet when my friend expressed his doubts I could not help asking him, "Are you sure that you were always *praying* and not *whining*? How do you consider your prayers? A divine guarantee that you will get what you want or think you need? Or is it, as the *Heidelberg Catechism* has it, 'the chief part of the thankfulness which God requires of us?'"

Aren't our prayers mostly petitions, listing all the needs and desires we have? If that is true, aren't we turning upside down our relation to God? Don't we make God *our* servant when we pray that way? But aren't we called to be *his* servants? (Isn't there a similarity in our concept of salvation? Don't we often

confine and reduce salvation to a comfortable knowledge that because Jesus has paid for all our sins on the cross we will go to heaven when we die? Our going to heaven seems, in our thinking, the most important aspect of salvation. That's a selfish attitude.)

Isn't our prayer life often loaded with that same selfishness? This attitude turns the riches of the gospel upside down. Instead of us serving God with all our heart, mind, will and strength, we often put *our* wants and wishes up front. We pray for our daily bread, our health and satisfying jobs, nice homes and conveniences; it never seems to enter our minds that, perhaps, God wants us to bear a cross for Jesus' sake — to deny ourselves, which may bring hardship or even death.

Let's be frank: we feel blessed when we prosper, not when we experience hardship for the sake of Christ and his Kingdom. We often equate success with blessings of the Lord. How richly blessed, then, must be the many ungodly who prosper far beyond many believing folks.

Syrt Wolters is a semi-retired barber who lives in Victoria, B.C.



Peter and Marja
are



Dear P and M:

The month of March is here and that means, for many of the women in our church, active involvement in the Women's Day of Prayer. However, this year the Latter-Day Saints Church in our town will join with the other participating churches in this annual event.

Our group is divided. Some say that it is impossible to pray together with women who belong to a cult like the Mormons; others feel that prayer is a very individual matter and that the participation of non-Christians in the liturgy doesn't mean that we as Reformed women have to stay away.

I'm on the executive of our ladies' society and really don't know how to handle this sticky situation.

Dear Prayer Day Problems:

Worship is a communal act. Liturgy is what Christians do together as an expression of their commonly held faith. In a worship service, prayer is no longer an individual matter but a congregational expression. At an ecumenical service all the individual Christians from different churches are reminded that they are one family of believers.

But there are certain basic beliefs that you should be able to profess together before you can pray together as Christ's Body. Our own confessional bottom line for ecumenical involvement is that the Apostles Creed be held in common by all the sponsoring churches.

Until now you had no reason to doubt that you could join this annual prayer service. The involvement of the Mormons, however, subtly changes the confessional character and witness of this event. This worship service is no longer interdenominational: it has now become interfaith.

The question you need to resolve is whether or not this prayer service still represents the unity of the historic Christian Church as we have always understood it. If it no longer does, you probably won't want to be there.

This issue will probably continue to ignite some heated debate. Respect those individuals who choose to still attend even if your ladies society decides to withdraw.

A letter of explanation to the organizers is in order if you decide that your group can no longer be associated with this prayer service. Such a letter might force the sponsors to consider where they find the oneness that allows them to worship together.

Dear P and M:

A while ago, a friend of mine told me that she attended a beautiful church wedding. At the end of the ceremony the Lord's Supper was served. One of the guests, an orthodox Jew, had been so impressed with the whole service that he also had partaken of our Lord's table.

My friend thought that was just great. However, it made me feel very uneasy. Just being emotionally touched by a service doesn't make one a Christian and to me it borders on blasphemy when someone who rejects Christ

nevertheless "eats his body and drinks his blood."

Dear Very Uneasy:

We see two issues in your question. The first has to do with the appropriateness of celebrating communion at a wedding. The second concerns one's reaction when a non-Christian participates in the Lord's Supper.

Although communion is often served at Roman Catholic and Anglican weddings, it is rarely done in Reformed circles. Weddings and funerals are family events rather than strictly ecclesiastical gatherings, and therefore do not normally include Lord's Supper or baptism.

Your experience confirms the wisdom of avoiding communion during a marriage ceremony. Weddings often draw neighbours, colleagues and others who otherwise never attend church. People not used to singing will bravely struggle through hymns; those not aware of the significance of Christian liturgy will happily participate in everything that happens. After all, when in Rome, do as the Romans. They're invited guests and one doesn't offend the hosts by abstaining.

Several years ago a young couple asked whether they could celebrate communion at their wedding. Wayne Brouwer, my colleague in London First CRC at the time, made a wonderful suggestion. At a given time in the ceremony, the couple sipped from two glasses, the one filled with sweet wine, the other with bitter wine. This liturgical feature was introduced with the explanation that these two young adults were pledging their troth "for better or worse, in sickness and in health." The couple was very pleased with this compromise and everyone at the wedding experienced this part of the ceremony as a powerful symbol of life-long commitment.

The second issue has to do with the difference between how your friend reacted and how you reacted to the news that an Orthodox Jew took communion.

Our advice is to reserve judgment. Neither you or your friend know his real motivation. It may be that he simply participated in the entire wedding so as not to offend his host. He may well have been "so impressed" and "emotionally touched" by the service that he couldn't help but join. Or he may have been convicted by the Spirit to respond positively to Jesus Christ when the invitation was extended. After all, in New Testament days Orthodox Jews often responded to Christ and were baptized immediately after the preaching. Who's to say that this was not the case in this instance?

The important thing is that this be followed up by the pastor who served him communion, not with a view to expressing displeasure but with the purpose of discipling him and drawing him in.

Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of: Sam Da Silva, Ineke Brouwer-Parlevliet, Tom Zeyl, Bert Witvoet.

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OBITUARIES Obituaries should be composed as they are to appear in <i>Calvinist Contact</i> . A sheet with information sent by funeral homes is not acceptable since it leads to errors and confusion. The \$40.00 rate for obituaries covers any length up to six column inches. Calvinist Contact reserves the right to charge for additional column inches at the rate of \$12.50 per column inch.	Anniversaries Emmercompascuum Williamsburg 1945 February 27 1990 With praise and thanksgiving we announce the 45th wedding anniversary of our parents and grandparents. We thank God for his protection and care as He spared them for us and each other. HEMMO and GRIETJE BUTER (nee Meems) Children: Hank & Jane Luimes — Ottawa, Ont. Mark and Johanna, Brian, Lisa, Paul Ralph & Anna Buter — Morrisburg, Ont. Randy, Angela, Kevin, Natasha, Ryan Dave & Martha Lee — Rocky Mountain House, Alta. Cory, Jessica Andy & Dianne Buter — Williamsburg, Ont. David, Lianne Hank & Janice Buter — Williamsburg, Ont. Jennifer, Dennis Hans & Ann Schroer — Williamsburg, Ont. Jason To celebrate this happy occasion an open house will be held at the Williamsburg Chr. Ref. Church on Mar. 3, 1990, from 2-4 p.m. Home address: Williamsburg, ON K0C 2H0.	Anniversaries 1950 1990 "For this God is our God forever; He will be our guide even unto death." (Ps. 48:14) On Mar. 16, 1990, D.V., we will be celebrating the 40th anniversary of our parents and grandparents FRED and JANE VEDDER (nee DeVries) Best wishes and love Mom and Dad from: Jake & Marianne Vedder Jason, Scott, Steven, Matthew Bert & Shirley Vedder Adam, Rodney, Lisa Ype & Gail VanderVeen Josh, Jennifer, Tony, Debra John & Cathy Vedder Natasha Fred & Kathryn Vedder Sarah, Stephanie Hank & Rose Vedder Tyler A program will be held at Calvary Chr. Ref. Church, Ottawa, Ont., at 8 p.m. Home address: R.R.#2, Russell, ON K0A 3B0.	Obituaries On Feb. 12, 1990, at the age of 82, our mother, grandmother and great-grandmother BAARDJE A. (Bets) KASTELEIN (nee Van Rey) went to be with her Lord. She was predeceased by her husband Cornelis in 1977; son Bastiaan, grandson Jackie, and daughter-in-law Ann. Her conviction of the truth of Psalm 23 is our great comfort. Adri & Lies — Ijmuiden, the Neth. Max & Helen — Surrey, B.C. Ann & Kees Van Driel — Burnaby, B.C. Dick & Clara — Burnaby, B.C. John & Helen — Maple Ridge, B.C. Cor & Olena — New Westminster, B.C. Diane & Herman Praamsma — Toronto, Ont. Bill — New Westminster, B.C. Jack — Vancouver, B.C. Harry — Victoria, B.C. 29 grandchildren and 36 great-grandchildren. Funeral service was held in First Chr. Ref. Church of New Westminster, B.C. with Rev. P. Brouwer officiating. Correspondence address: 14041 88A Ave., Surrey, BC V3V 7H4.	Help Wanted Seeking Bi-vocational minister. Enthusiastic, capable minister needed to shepherd our Hanover CRC congregation of 14 families on a bi-vocational basis. For more information please contact: Eric Schinkel, 558 21st Ave., Hanover, ON N4N 3H4. Phone (519) 364-2086.
NEWLYWEDS Non-subscribing newlyweds whose wedding announcement with their future address appears in <i>Calvinist Contact</i> will receive a letter offering a first-year subscription for only \$15.00! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose \$15.00 and the couple's future address.	Thanks SLUMP: We would like to thank our children, grand- and great-grandchildren, relatives and friends for the wonderful, unforgettable day on our 55th wedding anniversary. Thanks also for all the best wishes, cards, gifts and flowers. Above all, thanks to our heavenly Father for his blessings and goodness to us. Ralph and Audrey Slump, 3260 New St., Apt. 310, Burlington, ON L7N 3L4.	Anniversaries 1950 March 7 1990 "And Jesus was invited too." (John 2:2) With gratitude to our heavenly Father we wish to announce the 40th wedding anniversary of our parents and grandparents ITSKE and NELLIE VELDSTRA (nee Vandenberg) It is our prayer that the Lord will continue to bless them in the years to come. With love from: Grace & Sid Holtrop — Cayuga, Ont. Kevin, Michelle, Scott, Karen Marg & Art Veldhuizen — Fonthill, Ont. Jon, Bryan, Sherri Ralph & Gerrie Veldstra — Canfield, Ont. Steven, Catherine, Tamara, Amanda, Debbie Irene & Tom Billiald — Alberton, Ont. Ian, Ryan, Jeremy, Kyle Nanda & Randy Haveman — Stoney Creek, Ont. Jason, Colin An open house will be held in their honour on Saturday, Mar. 10, 1990, D.V. from 2-4 p.m. at the York Chr. Ref. Church. Best wishes only. Home address: R.R.#1, Cayuga, ON N0A 1E0.	Obituaries Grootegast Wyoming, Ont. Feb. 1, 1911 Feb. 2, 1990 On Friday, Feb. 2, 1990, the Lord took home to be with him our dear husband, father, opa and great-grandfather JOCHUM (Joe) L. SCHAAFSMA "But now thus says the Lord, He who created you, O Jacob, He who formed you O Israel. Fear not, for I have redeemed you, I have called you by name, you are mine." (Isaiah 43:1) Beloved husband of Tina Schaafsma (nee Kuik) Dear father of: Henry & Trudy Schaafsma — Windsor, Ont. Dianne & Arend Korvemaker — Wyoming, Ont. Jayne & Michael Ayruskin — Elora, Ont. Ann & Bob Duggan — Red Deer, Alta. Dear opa of: Janet Schaafsma Jeff Schaafsma Tracy & Cecil Alkema (Andrew) Alvin & Alice Korvemaker James & Marj Korvemaker Jackie & Steve Hordyk (Brendan) Judy & John Korten Elsie Korvemaker Ruth-Ann Ayruskin Matthew, Rebecca, Joey Duggan Correspondence address: 527 Brook St., Wyoming, ON N0N 1T0.	Personal Nova Scotia house exchange desired by family of five (three children — 11, 13 and 16 (girls)) for approximately 10 days during the last two weeks of July (23rd to Aug. 2). We live in South-western Ontario in a quiet rural area in a medium-sized modern house, 2 1/2 hours from Toronto and within two miles of the nicest beach in Ontario. Anyone interested in this (we've done it before and it works great!), please write: Calvinist Contact, File #2537, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1.
BUSCHMAN: In memory of Theo Buschman "They that wait upon the Lord shall renew their strength" (Isaiah 40:31). God is continually renewing our strength through your overwhelming Christian love, sympathy and support. It is to God our heavenly Father that we give our heart-felt gratitude and praise for you. We trust that the memory of Theo's funeral will remind us all of his desire for us to give thanks in all circumstances, for this is God's will in Christ. Nel Buschman and family.	Anniversaries Nieuw Amsterdam Montgomery New York 1950 March 30 1990 With praise and thanksgiving we announce the 40th anniversary of our dear parents and grandparents WILLIAM and DIA HOEKSTRA (son and daughter of Gerben and Dieuwke Hoekstra and John C. and Geertje Vegter) Congratulations Mom and Dad, Grandma and Grandpa! We pray the Lord will continue to bless and care for you. With love from your children: Jerry & Luc Ottens — Palmerston, Ont. Genise, Andrea, Derek, Cara Dot & Ralph Zoppa — Caledonia, Mich. John, Sherri Bill & Sue Hoekstra — Montgomery, N.Y. Benjamin Ron Gunderman — Montgomery, N.Y. John & Debbi Hoekstra — Montgomery, N.Y. Louie & Lara Gunderman — Walden, N.Y. Louie, baby Home address: Box 531, S. Searville Rd., Montgomery, N.Y. 12549	Obituaries The Hamilton District Christian High School community extends its sincere Christian sympathy to the Kooyman and Hemrica families in the passing of HDCH graduate LOUISA HEMRICA-KOORYMAN It is our prayer that the Lord with his Spirit and through his people will comfort Harry and the children, Joshua, Rachael and Naomi. "Cast your cares on the Lord and he will sustain you." (Psalm 55:22).	Help Wanted Help wanted for general greenhouse work due to expansion of business. Apply to: Clarence Alkema, Alkema Greenhouses, 229 Central Ave., Grimsby, ON L3M 1X9. TEL. (416) 945-9454.	Teachers AGASSIZ, B.C.: Agassiz Christian School invites applications for the 1990/91 school year for the following positions: one primary position (Grade 1/2), one part-time position (85 per cent: 50 per cent Kindergarten and 35 per cent administration relief, including French). Applicants with French/music will be given preference. Interested applicants please send resume and/or inquiries to: Mr. Rick Esselink, Principal, Agassiz Christian School, Box 323, Agassiz, BC V0M 1A0. Tel. (604) 796-9310 (school) or (604) 796-3209 (home).

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Teachers	Teachers	Teachers	Teachers	Teachers
<p>AYLMER, Ont.: Immanuel Christian School invites applications for a definite opening at the junior level and a possible opening at the intermediate level. Preference will be given to those who possess the ability to teach Phys. Ed or French. Send letter of application and resume to: Andy VanderPloeg, Principal, Immanuel Christian School, 75 Caverly Rd., Aylmer, ON N5H 2P6 or call (519) 773-8476 (school) or (519) 773-5009 (home).</p>	<p>CLINTON, Ont.: Clinton and District Christian School is in need of a teacher starting September 1990. Grade level can be discussed. Please send application and resume to the principal, Mr. R. Schuurman, c/o Clinton and District Christian School, P.O. Box 658, Clinton, ON N0M 1L0. School (519) 482-7851, home (519) 482-7088.</p>	<p>HOLLAND MARSH, Ont.: Due to increased enrolment, Holland Marsh District Christian School will be needing a Grade 1 teacher for the 1990/91 school year. Please send applications to: Mrs. C. Bootsma, Principal, Holland Marsh District Christian School, R.R.#2, Newmarket, ON L3Y 4V9. Phone (416) 775-3701.</p>	<p>LUCKNOW, Ont.: Lucknow and District Christian School is seeking applications for a possible part-time teaching position and a possible primary teaching position. Please send all resumes to: Lucknow District Christian School, Box 550, Lucknow, ON N0G 2H0 or phone (519) 528-2016.</p>	<p>STRATHROY, Ont.: John Calvin Christian School will have a full-time position available for the 1990-91 school year at the junior and intermediate level. If you are interested in joining an exciting staff and school community in the heart of Southwestern Ontario, please send your resume to: Mr. Henry Wiersema, Principal, c/o John Calvin Christian School, 48 York St., Strathroy, ON N7G 2E3. Phone (519) 289-5562 (home) or (519) 245-1934 (school).</p>
<p>BELLEVILLE, Ont.: Quinte Christian High in Belleville, Ont., is expanding. We have four possible openings in social studies, Bible, Phys. Ed., Senior English, Computer Sciences and Music, for the 1990/91 school year. Send applications to: Mike Hoyer, Quinte Christian High, 289 Pinnacle St., Belleville, ON K8N 3B3.</p>	<p>COBOURG, Ont.: Northumberland Christian School has possible openings in the primary and junior grades (Grades 1-6). Consider joining our team in a scenic setting with a unique building. Send applications to: Northumberland Christian School, Henry Lise, Principal, R.R.#5, Cobourg, ON K9A 4J8. Or phone (416) 372-8766.</p>	<p>JARVIS, Ont.: Jarvis District Christian School invites applications for possible openings in the primary and junior levels effective September 1990. We anticipate an enrolment of 250 pupils in our 10-classroom school. If you are interested in becoming part of an enthusiastic friendly staff and supportive community, please send your letter of application, resume and related material to: Garry Glasbergen, Principal, Jarvis District Christian School, R.R.#1, Jarvis, ON N0A 1J0. Phone (519) 587-4444 (school).</p>	<p>ORANGEVILLE, Ont.: Orangeville Christian School invites applications from qualified teachers for a Grade 3/4 position. We are looking for a person with strengths in music and French to meet the needs of our school. Direct inquiries and resumes to Mr. A. Bakker, Principal, Orangeville Christian School, P.O. Box 176, Orangeville, ON L9W 2Z6; or phone (519) 941-3381.</p>	<p>ST. THOMAS, Ont.: Ebenezer Christian School invites applications for an opening in the primary grades effective September 1990. Please address inquiries to: T. De Koter, Principal, Ebenezer Christian School, 77 Fairview Ave., St. Thomas, ON N5R 4X7. Phone (519) 633-0690.</p>
<p>BOWMANVILLE, Ont.: Due to increased enrolment, Knox Christian School invites applications for several teaching positions for the 1990/91 school year as follows: Grade 1, Grade 3, Grade 6 or 7, special education, and a half-time French position (this may be combined with any of the other openings). Please forward application and resume to the principal: Mr. W.M. Helmus, R.R.#1, Bowmanville, ON L1C 3K2. Tel. (416) 623-5871 (school) or (416) 623-6952 (home)</p>	<p>COTTAM, Ont.: Emmanuel Christian Academy invites applications to fill vacancies in Kindergarten, Grade 2/3 and Grade 5/6. Training in French and/or Special Education would be most welcome. Please send resume to: Principal, c/o Emmanuel Christian Academy, Box 220, Cottam, ON N0R 1B0. Tel.: (519) 839-4874.</p>	<p>LACOMBE, Alta.: Lacombe Christian School, approximately 300 students in K-9, located in Central Alberta, invites applications from teachers for September 1990. There is an opening in the upper elementary grades due to expansion, and an opening in French (4-9). Possible openings include positions in Grade 1, Learning Assistance, and Junior High English. Send resume to Wernart van Deventer, Principal, Lacombe Christian School, P.O. Box 1749, Lacombe, AB T0C 1S0. Phone (403) 782-6531.</p>	<p>ORILLIA, Ont.: Orillia Christian School, a non-denominational school of 150 students in K-8, invites applications for several teaching positions for the 1990/91 school year. A full-time position at the junior level, a half-time position at the intermediate level and a possible full-time opening in the primary division. Abilities to teach phys ed and/or French are an asset. Address all applications and inquiries to: Mr. G. Kamphuis, Principal, Box 862, Orillia, ON L3V 1G6 or phone (705) 326-0532.</p>	<p>TERRACE, B.C.: Centennial Christian School invites applications from teachers for openings for Sept. 1990. In Primary — Kindergarten, Grade 2, and in Intermediate — Grades 4, 5. Centennial Christian School is situated in the beautiful Skeena Valley and offers many dynamic opportunities for teachers. Send application, resume, and references to: Mr. Frank Voogd, Principal, Centennial Christian School, 3608 Sparks St., Terrace, BC V8G 2V6.</p>
<p>BOWMANVILLE, Ont.: Durham Christian High School has a position open in science commencing September 1990. Teaching assignment includes possible combinations of biology, chemistry and computer classes. Interested applicants please send resume to: Ren Siebenga, Principal, c/o Durham Christian High School, R.R.#1, Bowmanville, ON L1C 3K2. Tel. (416) 623-5940.</p>	<p>DRAYTON, Ont.: Calvin Christian School, due to growth, requires a teacher for the Grade 6/7 combination for the 1990/91 school year. Strength in art, phys. ed. and/or music are regarded as an asset. The ability to teach French is a requirement. Applications are also invited for a possible opening for a Kindergarten teacher. A profile of the school is available upon request. Please send your letter of application with resume and references to: Mr. A.J. Vanderstoel, Principal, Box 141, 35 High St., Drayton, ON N0G 1P0. Tel. (519) 638-2935 (school) or (519) 638-3606 (home).</p>	<p>LACOMBE, Alta.: Central Alberta Christian High School, serving the communities of Lacombe, Red Deer, Ponoka, Rimbey, and Rocky Mountain House, requires additional Christian teachers for any combination of the following areas beginning in 1990-1991: Social Studies, English, French, Math, Science, and Religious Studies. Experienced individuals with energy, a willingness to grow professionally with a new school, and also work with extra-curricular activities, are encouraged to apply to: Central Alberta Christian High School, Lacombe, AB T0C 1S0, Attention: Jack Vanden Pol. School phone: (403) 782-4535.</p>	<p>RENFREW, Ont.: Renfrew Christian School is in need of a teaching principal beginning September 1990. Please contact Hank Schaly, Principal at: Renfrew Christian School, Box 818, Renfrew, ON K7V 4H2.</p>	<p>TRENTON, Ont.: Trenton Christian School invites applications for the 1990-91 school year in the primary and junior areas. We will have possible openings in Grades 1-3 (single grades), and in a Grade 5/6 combination. Please send all applications to: Mr. Hugo Marcus, Trenton Christian School, Trenton, ON K8V 5N9.</p>
<p>BRAMPTON, Ont.: John Knox Christian School invites applications for primary/junior positions beginning September 1990. Please send resume and/or inquiries to: Mr. I. Witteveen, John Knox Christian School, 82 McLaughlin Rd. S., Brampton, ON L6Y 2C7. Tel. (416) 451-3236.</p>	<p>DUNDAS, Ont.: Calvin Christian School invites applications for a definite half-time Kindergarten position, and a possible full-time Grade 3 position. Applications also invited for a 50 per cent remedial education position for the period January-June 1991 during a leave of absence. Please address all inquiries or applications to: Mr. Jack Zondag, 542 Ofield Rd. N., R.R.#2, Dundas, ON L9H 5E2 or call (416) 627-1411.</p>	<p>LISTOWEL, Ont.: Listowel Christian School requires teachers for the 1990/91 school year. We have openings in the junior and intermediate level and a part-time position in Grade 7/8. Please forward resume and application to: Mr. Arnold Deelstra, Principal, Listowel Christian School, Box 151, Listowel, ON N4W 3H2. Tel. (519) 291-3086 (school) or (519) 356-9056 (home).</p>	<p>ROCKY MOUNTAIN HOUSE, Alta.: Rocky Christian School requires more primary teachers due to expansion. Also, we invite applications for a possible opening for principal. Please send your resume and statement of faith to: Evert Vroon, Principal, 5204-54 Ave., Rocky Mountain House, AB T0M 1T3.</p>	<p>THUNDER BAY, Ont.: Thunder Bay Christian School invites applications for possible single grade openings for Sept. 1990 in the primary and junior divisions. Send resume to: Richard Poortinga, Principal, R.R.#2, Arthur St. W., Thunder Bay, ON P7C 4V1.</p>
<p>BRANTFORD, Ont.: Brantford Christian School invites applications for a Grade 5/6 teaching position commencing September 1990. Ability to teach French would be considered an asset. Please send resumes to: Mr. C. VanderVeen, Principal, c/o Brantford Christian School, 7 Calvin St., Brantford, ON N3S 3E4. Tel.: (519) 752-0433 (school) (519) 752-4100 (home)</p>	<p>FRUITLAND, Ont.: John Knox Memorial Christian School has several teaching positions open for the 1990-91 school year. Sixty per cent special education teacher. Forty per cent music teacher. Full-time classroom teacher at the junior intermediate level. Address all inquiries and applications to: Mr. Julius de Jager, Principal, 795 Hwy. 8, Fruitland, ON L0R 1L0. Tel. (416) 643-2460.</p>	<p>LONDON, Ont.: London District Christian Secondary School has a possible opening in English for the 1990-91 school year. Some training in special education would be an asset. Please send a letter of application, personal statement of faith and resume to Mr. H. Kooy, c/o London District Christian Secondary School, 24 Braesyde Ave., London, ON N5W 1V3. Phone (519) 455-4360 (school).</p>	<p>SARNIA, Ont.: Lambton Christian High School has an opening in French effective September 1990. Please address inquiries or applications to: W. Drost, principal, c/o Lambton Christian High School, 295 Essex St., Sarnia, ON N7T 4S3. Phone (519) 337-9122.</p>	<p>VANCOUVER, B.C.: Vancouver Christian School is expecting openings in the primary and intermediate grades for the 1990/1991 school year. Computer education experience would be an asset. One intermediate position has the potential of developing into an administrative position as we begin to develop a Junior High program. We expect to begin our Grade 8 class in the 1991/92 school year. Interested applicants should submit resumes to: Ron Donkersloot, Principal, Vancouver Christian School, 3496 Mons Dr., Vancouver, BC V5M 3E6. Inquiries please call (604) 435-3113.</p>
<p>CHATHAM, Ont.: Chatham District Christian High School invites applications for those interested in teaching science or English. Effective Sept. 1990. Please address inquiries or applications to: Mr. F. Spoelstra, Principal, c/o Chatham District Christian High School, 90 Park Ave. E., Chatham, ON N7M 3V4. Or phone (519) 352-4591.</p>	<p>GUELPH, Ont.: John Calvin Christian School situated in a beautiful university setting invites applications for possible openings at junior and intermediate levels. Consider becoming part of our growing Christian community. Send inquiries and/or applications to: Jake Vriend, c/o John Calvin Christian School, 290 Water St., Guelph, ON N1G 1B8. Or call (519) 824-8860 (school) or (519) 836-6507 (home).</p>	<p>LONDON, Ont.: The London Parental Christian School invites beginning and experienced teachers to apply for possible openings at all grade levels. The possibility for a job sharing situation also exists at the junior and intermediate grade levels. Please send your letter of application and a resume to the principal, Mr. Herb Goodhoofd, L.P.C.S., 202 Clarke Road, London, ON N5W 5E4. We look forward to hearing from you.</p>	<p>SARNIA, Ont.: Sarnia Christian School invites applications from qualified teachers for the following teaching positions for September 1990. One teacher for Kindergarten, one teacher for a primary grade, one teacher for Grade 7, and additional possible positions in the junior grades. Interested applicants please send resume/inquiries to: Peter Weening, Principal, 1273 Exmouth St., Sarnia, ON N7S 1W9. Phone (519) 383-7750 (school), (519) 542-5518 (home).</p>	<p>WALLACEBURG, Ont.: Wallaceburg Christian School announces a definite opening for a small 1/2 class. Wallaceburg is a growing interdenominational school of about 90 students with excellent community support. Send inquiries and applications to: Mr. Trevor Tristram, Principal, 693 Albert St., Wallaceburg, ON N8A 1Y8.</p>
<p>CHATHAM, Ont.: Calvin Christian School invites applications for a Grade 2 teacher for 1990-91. Position will be either full-time or half-time. Direct inquiries and applications to: Rick Klooster, Principal, 72 Tissiman Ave., Chatham, ON N7M 4G5. Tel. (519) 352-4980.</p>			<p>SMITHERS, B.C.: Bulkley Valley Christian School is a two campus CSI school situated in the beautiful Bulkley Valley of north-western B.C. It serves students from Kindergarten through Grade 12 and has an enrolment of just over 200. For the 1990/91 school year two teaching positions will be available, one full-time primary (Grade 1), and one part-time junior high. There is also a possible opening for Principal. Please send applications and resumes to Rien Moeliker, Principal, P.O. Box 3635, Smithers, BC V0J 2N0. Direct your enquiries to him at (604) 847-4238, or to Glenn Ewald, Associate Principal at the elementary campus (604) 847-9833.</p>	<p>WASAGA BEACH, Ont.: Silvercrest Christian School, is accepting resumes for a teaching position in Grade 5/6 for September 1990. Please address your credentials to: Silvercrest Christian School, R.R.#1, Wasaga Beach, ON L0L 2P0. Tel. (705) 429-4303.</p>

Teacher ads
continue on
the next page

Classified

Teacher	Teachers	Teachers	Teachers	Teachers
<p>WOODSTOCK, Ont.: John Knox Christian School. We will have openings in the primary and junior divisions for the 1990/91 school year. Please direct your application and resume to: Mr. R. VanderPloeg, Principal, John Knox Christian School, 800 Juliana Dr., P.O. Box 243, Woodstock, ON N4S 7W8. Phone (519) 539-1492 (school) or (519) 539-2117 (home).</p>	<p>Hamilton District Christian High School has a possible opening for a TEACHING VICE-PRINCIPAL The successful applicant should be able to clearly articulate a biblical view of education and must be eager to provide enthusiastic leadership to 25 energetic staff and a student body that numbers more than 300. Due to an increase in projected enrolment, we anticipate full-time openings in English, French, Shop (wood and electrical) and science. Part-time positions in library and family studies (clothing) are also possible. Interested creative teachers should apply in writing to: Mr. Ron Dirkse, Principal Hamilton District Christian High School 92 Glancaster Rd., R.R.#1, Ancaster, ON L9G 3K9</p>	<p>Willowdale Christian School teaching position Willowdale Christian School invites applications for a possible vacancy at the PRIMARY or JUNIOR level. This position would be for the 1990-91 school year and commence September 1990. Interested persons should send resumes to: Rick Nonnekes, Principal Willowdale Christian School 60 Hilda Ave., North York, ON M2M 1V5 or call: (416) 222-1711 or 222-1939</p>	<p>Association for Christian Education of St. Catharines operating Calvin Memorial Christian School, Grades K-8 and Beacon Christian High School, Grades 9-12 (OAC), is inviting applications for teachers to join our dynamic instructional team. Openings • Junior level (Grades 4-6) • Intermediate level (Grades 7 & 8) • A full-time opening composed of 50 per cent time in classroom teaching and 50 per cent time to develop and teach the enrichment/gifted program. Send applications or inquiries to: Jim Vreugdenhil, Principal Calvin Memorial Christian School 300 Scott St., St. Catharines, ON L2N 1J3 Phone (416) 937-6302</p>	
<p>For Sale Evangelistic Materials in Arabic Also, in English, <i>The Bible and Islam</i> \$4.95 Canada / \$3.95 U.S. and a folder of essays on Understanding the Middle East (\$1.50). Write: The Back to God Hour P.O. Box 5070 Burlington, ON L7R 3Y8</p>	<p>Owen Sound Timothy Christian School has possible openings for a TEACHING PRINCIPAL and Kindergarten part-time teacher for 1990-91. Consider joining our interdenominational, OACS member school community in this scenic and growing area. For more information call the school (519) 371-9151 or board chairman H. Hummel (519) 371-1288. Send applications and resume to: Timothy Christian School 199-Fourth Ave. W., Owen Sound, ON N4K 4V1</p>		<p>Association for Christian Education of St. Catharines Openings • English (some drama experience is helpful) • Science (especially biology) Send applications or inquiries to: Peter VanHuizen, Principal Beacon Christian High School 2 O'Malley Dr., St. Catharines, ON L2N 6N7 Phone (416) 937-7411</p>	
<p>Real Estate ADA REALTY LTD. 6012 Ada Blvd. Edmonton, AB T5W 4N9 (403) 471-1814 <i>Sid Vandermeulen</i> Contact us first when you think of moving to Edmonton and district. <i>Het vertrouwde adres.</i></p>	<p>Calvin Christian School Hamilton invites applications for vacancies in the primary and junior grades. If you are strongly committed to quality Christian education and would like to join a dynamic team of teachers who serve a student body of some 370 students, please send your resume, including professional and personal references, to: Mr. A. Ben Harsevoort, Principal Calvin Christian School 547 West Fifth St., Hamilton, ON L9C 3P7 For further information please call (416) 388-2645 (office) or (416) 648-3380 (home).</p>		<p>The Duncan Christian School Association operates a K-12 education system with approximately 200 students. The Association invites applications for a K-12 Principal with major responsibility for developing programs and monitoring education in Grades 8-12. The qualifying applicant must be eligible for B.C. certification. The Association also invites applications for possible vacancies at the intermediate level and in secondary math, science, Bible and English fields. Please send applications, resumes and references to: Mrs. J.M. Spysma P.O. Box 844, Duncan, BC V9L 3Y2 or phone (604) 746-5341</p>	
<p>Miscellaneous  Share our vision Calvinist Contact I want to subscribe to <i>Calvinist Contact</i>. Here is my cheque for: \$32.50 (1 year) <input type="checkbox"/> \$60.00 (2 years) <input type="checkbox"/> Please start my subscription today. Name _____ Address _____ City _____ Prov./State _____ Code _____ Calvinist Contact 261 MARTINDALE ROAD UNIT 4 ST. CATHARINES, ON L2W 1A1</p>	<p>Teaching Principal Alliston, Ont. Alliston Community Christian School invites applications for the position of teaching principal commencing August 1, 1990. Please send applications and resume to: John Lunshof, Principal Alliston Community Christian School P.O. Box 1122, Alliston, ON L0M 1A0 (705) 435-4611</p>		<p>Calvin Christian School 245 Sutton Ave., Winnipeg, MB R2G 0T1 Applications are invited from teachers for the following full-time positions (in combination with one or two other subjects): French Teacher, Grades 5-9, and Music Teacher, Grades K-7 We will also accept applications for openings in the primary and intermediate grades. Any teacher interested in the above positions is invited to apply to the above address, or, if you wish, call the school office at (204) 338-7981 for more information.</p>	
	<p>Teaching Principal Emmanuel Christian Academy, a member of the Ontario Alliance of Christian Schools, has an opening for a Teaching Principal commencing with the 1990/91 school year. The position allows for 50 per cent administration time. Please send letter of application and resume to: Principal Emmanuel Christian Academy P.O. Box 220, Cottam, ON Phone (519) 839-4874</p>			

Teacher **Teacher** **Help Wanted** **Help Wanted** **Miscellaneous**

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Classified/Events

Crossword puzzle can be found on page 7

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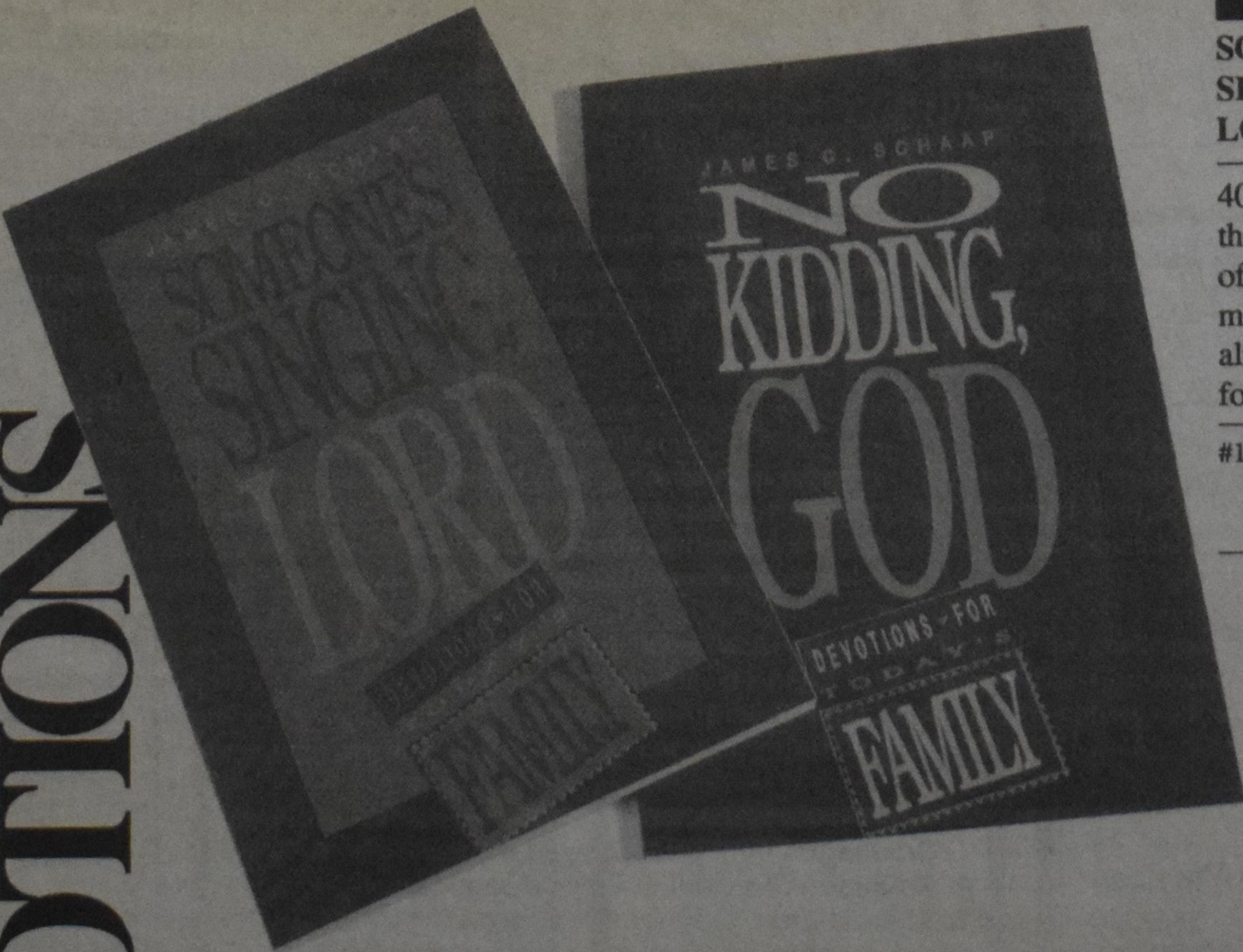
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Calendar of Events

Mar. 2	10th anniversary Smithville & District Christian School. Former students, teachers, board members and friends are invited. Starts 7:30 p.m.	Mar. 22- May 26	"Stratum Super Stratum" — An exhibit of art by graduating art majors Karen Koomans, Diane Nyman and Carine Schuurman at Redeemer College, Ancaster, Ont. Opening, Mar. 22, 8 p.m. Everyone is invited.
Mar. 3	"Praise and Worship" conference with Grace and Colleen. Workshop from 9 a.m. - 5 p.m. Worship service at 7 p.m. To register call Ben & Femmie Walpot at (416) 772-3695.	Mar. 23	The inauguration and public inaugural address of Redeemer College's professor of English, Mr. Hugh Cook, for full professorship. At 8 p.m. Redeemer College, Ancaster, Ont.
Mar. 3-16	Dutch trumpeters Henk-Jan & Herman Drost in concert with organist Willem van Suijdam. Mar. 3: Covenant CRC, St. Catharines, Ont.; Mar. 5: CRC, Mount Brydges, Ont.; Mar. 6: First CRC, Drayton, Ont.; Mar. 7: First CRC, Barrie, Ont.; Mar. 8: Maranatha CRC, Bowmanville, Ont.; Mar. 9: Calvin CRC, Dundas, Ont.; Mar. 10: Islington United, Etobicoke, Ont.; Mar. 12: CRC, Holland Marsh, Ont.; Mar. 15: Rehoboth Can. Ref. Church, Burlington, Ont.; Mar. 16: Second CRC, Brampton, Ont.	Mar. 24	Spring concert by the Wellandport Choir, at 8 p.m., Bethany CRC, Fenwick, Ont.
Mar. 3	Classical concert by David Sagert, piano, Eleanor Braun, recorder, and Julia Morley, flute at 8 p.m., St. Paul Street United Church, St. Catharines Ont.	Mar. 24	Organ recital by Andre Knevel at 8 p.m., Mountainview CRC, Grimsby, Ont.
Mar. 6-8	CCEF 15th anniversary rallies in Alberta. Speaker: Rev. John D. Hellinga, of Oaklawn, Illinois. Also featuring mass student choirs and bands. Mar. 6: Edmonton Chr. High School Gym, Edmonton, Alta.; Mar. 7: Christian School Gym, Lacombe, Alta.; Mar. 8: Immanuel Christian School Gym, Lethbridge, Alta. All meetings start at 7:30 p.m. sharp!	Mar. 24	Organ recital by John W. Vandertuin at 7:30 p.m., James St. Baptist Church, Hamilton, Ont.
Mar. 7-10	"Fiddler on the Roof," presented by London District Christian High School students. Performances start at 8 p.m.	Mar. 27	Public lecture with Tony Campolo, author and internationally renowned youth speaker at 8 p.m., Redeemer College, Ancaster, Ont. For tickets and information call (416) 648-2131.
Mar. 9	CHP Erie Riding Assoc. dinner at 7 p.m., Smithville Arena, Smithville, Ont. Speakers: Bill Andres and Ray Pennings. Tickets \$16 p.p., \$30 couple. For info. call (416) 892-5639, 892-8093 or 386-6341.	Mar. 29	CFFO Prov. Board meets from 10 a.m. - 4 p.m., CRC, Georgetown, Ont. For info. call (519) 837-1620 (day) or 338-3214 (p.m.).
Mar. 11	Watch CBC's "Meeting Place" at 12 noon. Worship service from First CRC, Montreal, Que.	Mar. 30	Beverly Hadland presents "Hang on to your hormones," an honest, open discussion of teen sexuality advocating chastity. At 8 p.m., Redeemer College, Ancaster, Ont.
Mar. 21	RCBPO Oshawa Chapter breakfast meeting. For info. call Ann Dekker or Henry Meinema.	Mar. 30	The Woodstock Dutch theatre presents: "De onbetaalbare loodgieter," at 8 p.m., Collegiate Auditorium, Woodstock, Ont. Tickets at \$6 at the door. For info call Jasper Vanderbas at (519) 462-2866.
		Mar. 31	Redeemer College music major, Carolyn Stronks, in recital (piano and flute) at 8 p.m. Redeemer College, Ancaster, Ont.
		Mar. 31	Spring meeting of Christian Horizons, 10:30-2:30 p.m., at 384 Arthur St., Elmira, Ont. Workshop led by Mrs. Nancy Smail. \$8.00 registration. For info. call (416) 637-9151 (daytime).
		Mar. 31	Organ recital by Andre Knevel at 8 p.m., Central Presbyt. Church, Charlton & Hess, Hamilton, Ont.
		Mar. 31	Calvin College Capella in concert at Covenant CRC, St. Catharines, Ont., 8 p.m.

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Books

Robert VanderVennen, book review editor

Christian living

Devotional stories from a rich life

Legacy of a Pack Rat, by Ruth Bell Graham. Nashville, Tenn.: Oliver Nelson Books. Hardcover, 221 pp. Reviewed by Helen Tangelder, Winchester, Ont.

I was fascinated by this title; it reminded me of our own latest move. Are we not all pack rats of some sort, collectors of objects which clutter up our closets and attics? Photos, children's workbooks, old clothing, tools can be found in anyone's basement or garage, long forgotten until some streak of nostalgia overcomes us and we start to reminisce about our past.

Ruth Bell Graham, whose

husband is Billy Graham, has taken her own personal collection of stories for her latest book. Her life has been neither humdrum nor boring as a wife and the mother of five children. From the reading of this book I can sense that she has an enthusiasm and zest for life, whether at home or accompanying her husband on a long crusade.

This book is not just a diary, and I don't think she intended it to be one. The author makes a point of applying the Christian truth that she has learned to her own situations. Ruth Bell Graham has shown that her Christian faith is very personal and that Christ can meet her needs and all our needs at all

times.

She presents just enough thumbnail sketches of her own life, ensuring the privacy that she and her husband need with all the loneliness and strain of travel which are a part of conducting a worldwide evangelism ministry. Reading the book makes one glad that Ruth Graham has shared some of her thoughts and experiences of Christian truth with the readers.

This book is a "devotional," with a pithy style and encouraging contents. The chapters are short, 132 in all, allowing for easy reading — a good gift for any occasion.

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Mar. 13 Jarvis CRC - 7:30	Mar. 28 Beamsville CRC - 7:30
Mar. 15 Chatham I CRC - 7:30	Mar. 29 London, Bethel CRC - 7:30
Mar. 16 Cambridge CRC - 7:30	Mar. 30 Belleville CRC - 7:30
Mar. 17 Waterdown Can. Ref. Church - 7:30	Mar. 31 Ottawa, Calvin CRC - 7:30
Mar. 19 Guelph I CRC - 7:30	Apr. 2 Williamsburg CRC - 8:00
Mar. 20 Brampton Holland Chr. Homes - 7:30	Apr. 3 Trenton CRC - 8:00
Mar. 21 Stratford CRC - 8:00	Apr. 4 Whitby CRC - 8:00
Mar. 22 Woodstock Cov. CRC - 7:30	Apr. 5 Holland Marsh CRC - 8:00
	Apr. 6 Barrie I CRC - 8:00
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Wayne Brouwer

Discipline

"Your arrows have pierced me, and your hand has come down upon me." (Ps. 38:2)

A British nobleman once commissioned William Hogarth to paint his portrait. Hogarth was the kind of artist who believed in realism: "Paint it the way you see it!" That was his motto. And, unfortunately, the nobleman was rather ugly. So when he saw his likeness in the portrait, he was upset. He refused to pay Hogarth even a single pound for all his efforts!

But Hogarth needed the money. And for him, a deal was a deal. So he sent a letter to the man, telling him that a circus master had seen the painting and had liked it very much. If the nobleman no longer wanted the painting, Hogarth would just add a tail and some horns and sell it to the showman for public display at a carnival!

The very next day Hogarth's commission arrived! The nobleman took delivery of the offensive painting and promptly burned it!

That's the way it is with ugly things. We don't want to look at them. We don't want to wake up to their reflection. At best, ugly things are for a circus sideshow. At worst, we'd like to destroy them and erase their memory from the earth.

Particularly if the ugly things are us! A man named Parker once came up with this "Law": *Beauty is only skin deep, but ugliness goes clear to the bone!*

Though we're quick to see that in people around us, the most frightening thing in the world is when we face ourselves and find the worms and decay within! I will do almost anything to make excuses about myself rather than admit I might have done something sinful or evil.

Part of the problem is that most evil is too sinister to seem sinister. Most sin is too nice to seem "sinful." Gossip can start out as genuine concern for somebody else. Extra-marital affairs can begin with good friendships. Workaholicism can originate with the joy of using the talents God gives us.

But they become sin. That's what they are. We can call them anything we'd like — temporary indiscretions, pressures of circumstances, mistakes of judgment — but they're still sin. And they have a thousand thousand brothers and sisters.

In his powerful novel *Heart of Darkness*, Joseph Conrad tells his story of Harlow, a riverboat captain in the Congo. He hears of a man named Kurtz who lives out in the jungle and runs a kingdom of his own.

Kurtz started out as just an ordinary trader. He visited the villages. He bought and sold in the markets. He actually fell in love with Africa and its people. He was a good man, with good intentions.

But somehow, along the way, a web of little things trapped him into a kingdom of evil. When Marlow finds him, right and wrong have no more meaning for him. And his dying words are: "The horror! The horror!"

A multitude of good intentions, innocent deeds, simple choices, and in the end, a horrible web of evil.

"Pain-love"

And that's why we all need discipline. Sometimes we see it as an ugly word, a bitter pill to swallow. But in Psalm 38 David sees it as a sign of God's love. It hurts. It cuts like a knife. But the surgery is one of love.

The Chinese have several characters in their language to express the concept of love. Some are simple. Some are complex. But the most profound of all is the symbol that fuses together two characters, the one for ordinary love and the one for pain.

"Pain-love," it's called. It's the love of a mother for a child. She disciplines her daughter and feels the ache that cuts her own heart. It's the love of a husband. He stays with a troubled spouse and experiences the trauma of her bitterness. It's the love of God. He empties himself of glory and shares the sufferings of his people.

"Pain-love." Deep love. The kind of thing that makes us disciples of Jesus. After all, what is really ugly in this world? Sin is ugly, but so are the wounds and scars and pain that it causes. And that's the key to discipline. As David knows, the discipline he's going through isn't the torture of a sadistic ogre in the heavens. It's the "pain-love" of one who cares, who shares, who knows the ugliness of sin and will die making things right again.

That's why he ends his tortured cries with the prayer: "Come quickly to help me, O Lord my Saviour" (vs. 22).

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.